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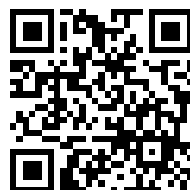
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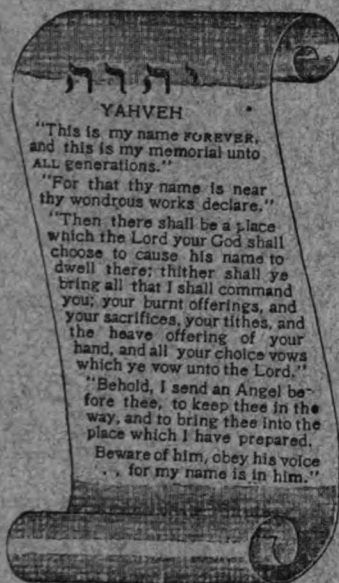
OCTOBER 1911

BIBLE REVIEW

Advanced Esoteric Thought.

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BIBLE REVIEW

VOL. X.

OCTOBER, 1911.

No. 1

PRAYER, FASTING, AND TEMPTATION

BY MARY

FOREMOST among the factors that go to make up Christian experience, prayer, fasting, and temptation seem at every stage to stand out prominently. Strangely enough too, the three appear to be inter-dependable—it is the great souls who fast and pray that overcome temptation.

In studying the lives of those Scriptural personalities that are worthy to stand as ideals for the soul newly awakening to Christ-consciousness, we find that any great time of trial or temptation is prefaced by fasting and intent prayer.

It is well, when using such terms as “prayer,” and “fasting” to realize clearly what we intend by them, for in these days when they are used alike by so many sects and creeds, they are apt to become deteriorated in meaning by familiarity. Let us, in our definitions, accept them only in their highest sense, as portrayed for us by our forerunner Jesus the Christ, for in him first was that achieved for which we strive.

Prayer is a positive activity of the awakened (quickened) spirit in its efforts to become polarized in the direction of universal Spirit, which is its true home and

affinity. It is the new-born christ's only means of sustaining spiritual consciousness—as necessary to it as air is to the little scrap of awakening humanity when it becomes individualized. No wonder then, we are urged to “pray without ceasing.” The more prayerful the life, the more speedy the growth of the spirit, and we have power to regulate the growth.

Fasting in its true sense is in a way more of a negative force—a cessation of minor activities in order that the one great vital issue may be carried on without interference or delay. There must be no off-shoots upon the branch that is to bear the wondrous spiritual fruit; they are given up willingly, without a moment's regret, as the merchant who had found the goodly pearl willingly relinquished all others. Thus, these two offices go hand in hand, and to the one who means business, the sack-cloth and ashes, which are supposed to accompany them, do not in any fashion form part of their use.

There are many spurious kinds of prayer and fasting, which even tho undertaken with clock-like regularity are but empty forms, and only serve to alienate both those who indulge and those who look on, from that Christlike condition which they are intended to induce.

Nowhere in the Bible do we find the command to fast or to pray at stated intervals—such practices tend to stunt the growth of soul-life. No part of the Christian development is forced; free-will is as great a factor in the process as the life itself, and to the really quickened spirit such exercises are necessary to its growth and are undertaken as spontaneously as the tender plant stretches with might and main towards the sun, its source of life.

From what then shall we fast? This is a question that can only be answered each day by the growing spirit—it will vary with each one according to the habits of the previous life. Only those affections and desires that in-

terfere with spiritual progress will need to be ignored for a time, varying according to the strength with which they attract, and the earnestness of purpose with which they are ignored. And will this cost nothing, to break the ties of habit and to free the wings from earthly bonds that the spirit may seek, when it will, its true home? Ah, yes! there will be no resurrection and ascension without crucifixion and burial, but like the lover who counts nothing as difficult when undertaken for the one he loves, the Christian pilgrim will count every loss as gain in that each will lead him towards the accomplishment of the one purpose of his life—the preparation of his spiritual bride.

Then, what of prayer, if it is to be unceasing, must there be a never-ending series of boons to crave? or must the needs of this sorrowing universe be continually mentioned before the great Father who caused it to come into existence? He knoweth that we have need of all these things. There is only one thing for which, until fully sanctified, we have any right to pray, and that is for wisdom. Can we know what to ask for and thus dictate to God what the world has need of? Let us first obtain dominion over ourselves; let us cast the beam from our own eyes; this alone needs continual prayer, and in this way we most help our fellow-men, for then we shall some day be worthy, having trodden the path, to shed light along it for others to see.

Then, there still remains the great mystery of temptation, which even the Lord Christ was not able to forego. It takes the spiritually awakened to realize fully what distress is occasioned by undefeated temptations. Yes, and even when tho resisted they prove too strong, they are still a sign of growth. The lamb that is content to graze upon the peaceful valley slopes reckes little of what his more ambitious brother has to contend against; if he

knew he would probably think him wanting in common sense to desire that which costs so much to obtain.

Some one has aptly described temptation as "stuff to try the soul on," and so it is, for it is as necessary for the growing spirit to have evidence of its progress as it is for the budding mathematician—how otherwise is he to realize his weaknesses? The more the Christian progresses in his quest the more subtle will his temptations become, but there will always be augmented strength with which to face them. They are aids to the Christian, and are not sent, as some seem to think, by a Providence who is always on the watch to trip up the unwary. Let us therefore examine our Christian exercises, and if we are fasting from any misconceived idea of outraging the physical part of our nature, or from habit, or for any less worthy reason than that of polarizing ourselves spiritually, let us cease, for we are defeating our own ends.

Herein does the real Christian differ from those who, while bearing the name, in no wise will reap the reward: he prays without ceasing, tho perhaps no man ever hears him say a word, or sees him in a prayerful attitude; he fasts from all that threatens to delay his union with God, yet all men ignore the fact; he welcomes temptation because he feels the necessity for it, if he is to be worthy of holding dominion over all the earth.

The Christ-life is a lonely life from the world's point of view, for the way is narrow and each walks singly, but only he who once has really entered into the joys—which are to be felt when, the transient pleasures of the world grown distasteful, the pilgrim realizes that the new-born companion he walks with is immortal, and has the power of bestowing immortality on those who are able to follow closely until the Divine Union is accomplished—can appreciate the enthusiasm of St. Paul when his soul affirmed "For me to live is Christ."

"THE SOCIAL STRUCTURE"

BY H. E. BUTLER

IN our effort to look into the future to see what laws must inevitably be brought into play in order to build a new and higher social structure, it becomes necessary to look into the dominant laws governing the social structure of the present. It does not take very much thought to discern the fact that the structure that now exists is built upon the family, and the family is built upon the relation between man and woman. A stone building may aptly be used as a symbol to express the construction of the family. The stones are held together by mortar, and the strength of the mortar decides the strength and durability of the building. The nature of the man may be represented by the stones, while that of the woman by the mortar that holds the stones together. The dominant principle in the feminine that holds the family together is the spirit of love and fidelity.

In the past, marriage meant a contract between two: the woman's part of the contract was "to love, cherish and obey" her husband; the man's part was "to love, honor and protect" his wife. Years ago that fidelity between man and woman was much greater than it is now; the whole social structure was built on woman's tenacious love: her love of home, of children and of husband, and there have been instances in the past of woman's wondrous fidelity even under the most trying circumstances. This gave rise to the lines

"She clung to him with woman's love,
Like ivy to the oak,
While o'er his head and 'neath his feet
Earth's chilling tempest broke."

Woman has ever been the power that holds together the family, and the family has been the foundation of the entire social structure. Destroy the family and there is nothing left to stand upon, the whole structure will go to pieces like a stone house without mortar.

"As below, so above." God never changes; it is man that changes, and the only change in man that we may expect even in the far-distant future when he has risen to angelhood, is the maturing and perfecting of the qualities that are natural to him, the qualities upon which all organizations are dependent.

We are told that "God is love," and we are also told that "love endureth all things, beareth all things and never faileth." Taking these facts into consideration, we must accept love as the chief corner-stone, and, in fact, as the quality of the entire structure of the new age; and next to love, wisdom. Love is the feminine quality, the holding, binding and preserving quality; while the spirit of knowledge or wisdom is the masculine quality that goes out from the center in its industrial and creative effort.

We see that this law holds good even in our solar system and in the construction of the elements of earth, and any order or system that is to be built must be constructed on the same basis; it may be carried up to a higher sphere, but still love must be the center, and the positive force, or wisdom, knowledge and power, must be the radius. But the center must have tenacity enough to hold, to maintain, an equilibrium to prevent disintegration.

If there were no greater sign, no more visible sign that we are nearing the disintegration of the old order of life than the condition of the social structure of to-day, this condition would be sufficient evidence that it must disintegrate. Woman is no longer the center of the family; as a rule she wants no family. Again, she has no love

for her husband; her love has apparently turned to passion; promiscuity has become a dominant factor; to such an extent is this true that our journals are talking "trial marriages." All these conditions that are before us at present indicate that the love-spirit, the enduring love that holds the family and the home, is gone, and there is nothing now that is really holding the social structure together but necessity. The reason for the present great rush and scramble for dollars arises from the failure of the center to hold that harmony, that equilibrium that must be maintained in order for perpetuity.

There is also much being said in the papers about "affinities," which means simply this, that the old order is breaking up, and there is an instinct in the heart of the human family impressing upon the minds of men and women the fact that there is a man for every woman, and a woman for every man; that it was so designed in the very construction of human existence, and therefore they are looking for that unity that will bring that faithful, perfect love, that love that will be superior to anything that has been known in the world. And as men and women are looking for that superior love, that superior unity, they are letting go of the old and are reaching out for the new. But as they are ignorant of the laws governing the new, ignorant of the prerequisites for establishing the new order, chaos has increased many fold. It reminds us of what we read in the book of Esdras: "Where the Most High begins to build, there can no man's foundation stand." This leads us to think that the old must be disintegrated and destroyed before the new can be built, and in our work for the last twenty-four years we have seen before us the very conditions that now exist, and we have realized that the only hope for the coming age is in the proper unity and perfect harmony of the male and female. Jesus saw this many years ago. When (accord-

ing to the Gospel of the Egyptians) he was asked by Salome when his kingdom would come, he answered mystically, as was his custom, "When two shall be one; the male with the female; neither male nor female."

Before the new structure can be established on earth, as we have been holding before your mind in this magazine for years, men and women must attain to the regeneration; they must conquer the old order of generation of flesh, which, according to the Genesis, means labor in sorrow, and death. We had hoped, owing to the fact that so many felt the importance of a higher order of human society, that they would realize the step leading to that higher order; namely, taking control of the life generated in the body (see "Practical Methods" and, in fact, all our books), for we know that that perfect love between man and woman that will make the social structure of the age to come like God, who, we are told, is love (as if that was the all-absorbing and absolute quality of God), cannot exist until man and woman have conquered generation in themselves. In order to make the new structure like God there must be something to create in man and in woman a love transcending everything that the world has ever known, something that will create and maintain without obstruction that love that woman is vaguely idealizing at the present time, and failing to realize it is in many instances the cause of her fighting man; for intuition is leading reason and reason is inactive from the spiritual standpoint, being all absorbed in the externalities of money-getting.

That something that will create that perfect love and that will perpetuate it, is found in the regeneration. Woman must conquer generation in herself, and man must conquer generation in himself; then perfect continence will create in them an appreciation, a perception and an understanding of each other that have never ex-

isted in the world's history. This will make possible the bringing together of what is called in the Revelation "the first ripe fruit of the earth," but until this condition is obtained there will be nothing but combat and struggle. This condition of combat and struggle has been rapidly increasing during the last fifty years, and it must necessarily go on with its work of disintegration until the social structure falls, unless the intelligent, mature minds lay hold upon the regenerate life and conquer self, realizing the fact that generation of flesh had its divine purpose, namely, to multiply and refill the earth (See Gen. i. 28). Now that this has been accomplished, the next step in the evolution of our planet is the overcoming of the old order of generation and the establishing of the new order of regeneration; that is, ceasing the work of generating other organisms and beginning the work of perfecting each his own organism.

This will bring to light the true ideal underlying the teachings of the Christ, for you remember there is no subject that he dwells upon so fully as that of eternal life, and he made that thought the goal of all that he taught; it was the object of his coming. We know, of course, that the church has for centuries been led to think that eternal life is to be gained after the death of the body, but if this were so, why should the apostle exclaim by the Spirit, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the power of sin is the law." And no one after throwing aside the old theological errors can read the account of Adam without believing that the sin and death of Adam were of the physical body, for it was expressly stated to Adam, "Because thou hast done this [sin], dust thou art and unto dust thou shalt return," and, as the poet said, this "was not spoken of the soul," for the soul is not dust; it is the body that is dust.

Then, if death of the physical body came by sin, life of the physical body will come thru Christ, thru the teachings, the methods, taught by him. And he said when he was here, "I have yet many things to say unto you, but ye cannot bear them now." These many things are being said thru this magazine and the Esoteric books generally. And what do these things mean?—They mean that eternal life of the physical body can come only by first conquering the law of death, which is generation, and by the unity of the male and the female, "neither male nor female." That is, the unity of the two after they have attained perfect conquest and control over generation. Then their unity will mean the perpetuity of the physical body, and the fires of the divine love—for "God is a consuming fire," and "God is love"—will transmute the grosser elements of the body, causing it to become finer, and this refining will continue until the body is no longer visible on the plane that we now see things, but it will become a spiritual body and this without seeing corruption. As the Psalmist said, "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life." In this connection read the great life sermon of our Lord in his Gospel according to John, sixth chapter.

But eternal life, that perfect structure of the future race, can never have a standing on our planet until man and woman have conquered generation, all loss of the seed, and have become united in the spirit, in that angelic love, thru whose interchange life is born and life is perpetuated; as life was born thru the material contact in the generation, so life will be born thru the spiritual contact in the regeneration, but the change will be as great as that seen in the spirit by Isaiah and cited by the apostle: "Eye hath not seen, nor ear heard, neither have

entered into the heart of man, the things which God hath prepared for them that love him."

If we could cause the people of the world to know just half of the glory, of the joy, of the perpetual peace that may be obtained thru self-conquest, when man and woman are united in the Eternal Spirit, there is no one so gross, so absorbed in the things of the world, that he would not turn from them and give his whole effort, his whole life, to obtain a goal so high, so grand, so transcendently above everything that has ever been known.

But we remember what God said by the prophet, "When thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of YAHVEH. YAHVEH, thy hand is lifted up, yet they see not; but they shall see thy zeal for the people, and be ashamed." Yes, the people are too busy now running after sense-gratification to stop to think reasonably and to look into what God is holding out to them—riches of joy, peace and pleasure transcending the world's highest ideal.

How many, many of the students of the Esoteric thought have imagined they reached the point where they were ready for that unity that brings perpetual life, when they had only just begun to get control of generation, and, of course, they brought destruction upon themselves. For we repeat what we said in "The Goal of Life," that unity between man and woman can never have a standing on the earth until men and women have first conquered generation in themselves; then, having been brought out from the old order of society and builded into the new order, the unity will be obtained and maintained for all time to come.

Now dear children let no evil spirit deceive you and

cause you to say, "I have got there, and this one, or that one, is my companion soul." For, remember, that has been the devil that has deceived the whole world and is deceiving so many that have undertaken to live the regenerate life. We have first to learn patience, for as soon as men and women begin to live the regenerate life, they see the opposite sex in a light they have never dreamed of; a light so glorious, so beautiful, so desirable, that everything within them feels they must have that unity, and they are deceived into thinking they have found it. But this feeling must be conquered, for until men and women have reached the point where they are willing to wait until the conditions have been prepared, and until, as the allegory has it, God says, "I perceive it is not good for the man to be alone; I WILL MAKE HIM AN HELP MEET FOR HIM," and has "*brought* her unto the man," they cannot receive it and utilize it, but will be destroyed by it.

It is no wonder that the Lord Christ said, regarding entering into this perfect life of immortality, "Many shall strive to enter in, but shall not be able." But no man can follow the instructions relative to the regenerate life, even to a small extent, without being benefitted thereby, for every honest effort lifts the individual from a lower to a higher plane of existence, from which he will never descend; he may apparently descend in this life, but the soul-development has been gained and cannot be lost.

Praying that the spirit of divine knowledge and wisdom may illuminate your mind regarding these things, we leave the thought with you.

WILL-POWER IN THE HISTORY OF HUMAN THOUGHT AND ACTION

BY WINCENTY LUTOSLAWSKI

IF we look at the handbooks of psychology or at the history of philosophy, we notice that the theory of will occupies quite an insignificant place, if compared with the theory of the intellect or even that of the emotions.

The reason of this very strange neglect is that the existence of a true will-power does not agree with the views that have chiefly predominated in the history of human thought until quite recent times. The oldest view of life and existence is materialism, which looks for an explanation of everything by the movements of atoms, and attempts to explain even the human soul by such movements. Looking without for what can be found only within, materialism cannot acknowledge either *will* or *liberty*. It knows only the necessity of purely natural laws and ignores every supernatural life—and this we find in the oldest materialists, as Democritus, Leucippus, Lucretius, as well as those of much later ages, as Holbach, Haeckel, Vogt, Moleschott, Huxley, and Spencer.

After materialism came idealism, which explains everything by the ideas of reason. Reason delights in finding what is universal, but never reaches the individual. Thus the idealist, like the materialist, knows only universal necessities, not the liberty of true individuals. An idea is what is common to many individuals, and freedom is what distinguishes one individual from another. The idealist seeks universal laws or principles, but fails to find individual realities, and therefore fails to find the will and the liberty of the individual.

Thus idealists have no place in their view of the universe for an individual will, nor for a personal Creator — and in this respect we find them in agreement with the materialists.

There is a third kind of philosophy, which is an attempt at conciliation between idealism and materialism, and consists in explaining every detail of the universe by the whole taken as a unit. This is pantheism or monism, recently popularized in America as New Thought. It implies also the negation of individual being, individual will, and a personal God.

These three chief philosophies, originated in Greece, had a lasting influence on human thought and prevented the study of the individual and of human personality. It is only the Christian revelation that has shown clearly the eternal, true existence of each human soul, created by an eternal, personal Creator.

This view has been philosophically justified by Descartes and his followers in France, where the latest thinkers of importance in that direction were Mairé de Biran and Renocivier. In Germany Leibnitz and many others after him, chiefly Herbart and Lotze, have affirmed the individual and a personal God as the real powers in the universe. In Poland the same modern view was brought to perfection by Cieszkowski and Slowacki.

Thus the evolution of philosophy leads to the discovery of the will, and among the philosophical writers of the present generation William James and Henri Bergson agree in their affirmation of the liberty of individual will.

If we look at the political evolution of mankind, we notice a similar progress towards the recognition of a free, individual will. The old oriental empires were despotic in character, and even their rulers had no liberty, for they were hampered by the abject adulation of their subjects. The old Aryans of India, by their distinction of

castes, secured a certain liberty for the higher castes, if they obeyed the numerous rules and regulations by which they were bound. The Jews were the first to admit the emancipation of a slave by the law of the Jubilee year, in which every Jew that had lost his liberty could obtain it again.

This principle of emancipation was extended by the Romans, as their history is a constant struggle for more rights of the plebeian class. Individuals could rise by their merits to greater power and liberty. The Christian Middle Ages gave more individual rights to those who distinguished themselves, not only in battle, but also as scholars, poets or artists.

The modern struggle for constitutional liberty, which has led first Switzerland, then Poland, Holland, England and France to a republican form of government, shows further stages of the discovery of will-power. Tho Poland lost her independence, and England as well as Holland returned to nominal monarchy, the whole of South America, together with the United States of North America, keeps up the struggle for more liberty, tho suffering from occasional disorder.

We see how the history of mankind has led to an increasing recognition of individual will, not only by the philosophers, but also in practical life, according to the fundamental principles laid down in the Gospels. Thus the study of the conditions for the right development of individual will-power without limiting the freedom of others, is one of the chief problems of our age, and its solution is given in the Bible: *the individual will can only grow in power when it agrees with the Divine Will.*

So long as individuals care only for themselves they must be in eternal conflict against each other. But if everybody seeks the will of God, all must agree, as the

will of God is always the same, and leads to the greatest perfection and happiness of each individual.

In order to understand the will of God we must take into account that we were created by him for a purpose, and that he is not an abstract law, but a personal Being like ourselves. The infinite variety of conditions into which each of us is born, is produced by our own will acting in former incarnations against the will of God, and every one of us has by the will of God more good things than he deserves, and less suffering than he deserves.

If we grasp this essential truth, it will be very easy to be always grateful for the conditions of our individual life, even if they are very unpleasant, and to improve them by efforts in the right direction, in the perfect control of the body by the soul. Then only can the soul use the body as its instrument for the purposes of the spirit, which are divine.

This regeneration requires a growing will-power, conscious of its responsibilities, not only in this life, but for all eternity.

If a number of individuals wish to create better social conditions for the training of their will-power than the conditions prevailing in society at large, they ought to form a community under the leadership of one whom all consider as the best and wisest. Such a community will influence society and the country in which it exists, if it is economically independent by its production of such things as have a real value in the general market, instead of drawing the means for its existence from the charity of those without, whose life the members of the community do not approve.

The mediæval monasteries were dependent on such philanthropy—while most American communities, beginning with the Shakers, are economically productive and

independent of the philanthropy of those who lead an inferior life. This difference in the organization of communities shows also a progress in the direction of true emancipation of the will to be perfect and to live a regenerate life.

A life that we could not lead without the alms of those that lead an inferior life, would never be a true regenerate life. The regenerate life must be possible and open to all, and this requires that a regenerate man should be able to earn his living, and be economically independent of those who do not share his views. Under these conditions only can the whole of mankind be organized into communities led by the Divine Spirit and live a regenerate, pure life of useful service to those that are less advanced on the road towards true spiritual liberty.

This is an abstract of a Psychology of Will, to be published in French before the end of 1911 by the author of this article, a Polish Messianist.

Editor's Note.—Prof. Lutoslawski is one of the most learned men of northern Europe. He is an eminent chemist. His book on Plato is used in nearly, if not quite, all our colleges. He has read on an average of eight hours daily for many years, and, having a good memory, he has accumulated a wonderful store of knowledge, hard to find in any one man.

THERE is but one use for law, but one excuse for government—the preservation of liberty; to give to each man his own, to secure to the farmer what he produces from the soil, to the mechanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thought. Liberty is the breath of progress.—
ROBERT INGERSOLL.

EAU DE VIE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

PROFESSOR Brown-Sequard, when 72 years old, was obliged to give up his practice on account of old age and weakness, but he then gave his attention to the question of how to regain his youthful strength and vitality, and noted that with increasing age came a shrinkage of the glands of life, resulting in a reduction of their secretions. His observations led him to the conclusion that this fluid secretion was that which because of its abundance in youth enabled the young to endure long hours of work, and other kinds of strain, without fatigue; whereas the most ordinary occupations soon tire out the aged, and those whose vitality has from any cause been lowered. He discovered the fact that health and strength are present or absent according to the quantity of this fluid in the system.

He then conceived the idea of extracting the life-fluid from animals and injecting it into the weak, ailing or aged, to supplement their failing powers and thus to render them strong and healthy. He thereupon procured the glands of a freshly-killed rabbit. After pounding these he poured sub-saline water over them, filtered the mixture thru a linen sieve, and injected some into his own body. The very first injection produced a feeling of renewed strength, and after repeating it a few times he was able to resume his work and lectures. His pupils were astonished at his marvellous recovery, as proved by his capacity for vigorous labor. He was very reticent as to the cause of it, however, and it was only after repeated solicitations that he revealed his secret to the

medical world. Scientists and doctors at once perceived the great value of the discovery, and extensive experiments proved it to be a more powerful curative agent than any hitherto known.*

Among the diseases that are readily cured by this *eau de vie* or water of life, are gout, rheumatism, sciatica, diabetes, dropsy, paralysis, locomotor ataxy and consumption. It cures disease and prolongs life by feeding the nerve-fibres and acidifying waste matter for elimination from the system.

If such then are the marvellous results of taking the life-fluid of animals and injecting it into the human system, the value of the fluid is proved beyond a doubt. As Professor Goizet affirms in his book on "How to Prolong Life"—"It is in fact a source of life, more powerful in effect than the interchange of blood, or any remedies which are used to fight against old age, illness, and all its sad results." In confirmation of this he gives an account of the marvellous healing of the celebrated sculptor, Masseron, who was one day suddenly deprived of the use of his limbs and faculties, took to his bed, grew worse and worse, and became so weak that he could not move in bed, nor get any sleep at all until some of this fluid was injected, at his own request, into his body, the effect of which was immediate, for in six days he was so much better that he said "he felt he was rising from the dead," and on the twelfth day he was able to visit his studio. He is now quite well again and his heart beats as regularly as clockwork.

The cure so astonished Dr. Goizet that he determined to confine himself to this method of treatment, for he was "convinced by this experiment that a new force had been discovered—the vital element which furnishes the body with the natural power of resisting disease."

* Vide "Sequarine"—published by Richter & Co., London.

We have often been asked to prove on the authority of the Medical Faculty the claims which we of the Fraternity make for the life-restoring and life-preserving value of the vital fluid, which we call the elixir of life. Dr. Brown-Sequard is no mean authority from a medical standpoint, seeing that he was formerly Head Physician to the Hospital for Nervous Diseases and Paralysis, Queen's Square, London, and Professor of Pathology at the University of Paris. Cambridge University honored the discovery of which we are speaking with the title of L. L. D., and the Faculty with that of F. R. C. P., and as a matter of fact the vital fluid of animals now forms the basis, not only of Sequarine, so named from its eminent discoverer, but also of several other medicines, which are said to cure at least 120 different kinds of diseases.

The argument therefore for the value of the *eau de vie* or vital fluid generated in the human body, is thus placed beyond cavil or dispute. For if the value of that of animals has been proved to be so great, must not that of mankind be immeasurably greater? And how much better it must be for man to learn by purity and conservation to utilize his own for the prevention and cure of disease, rather than be compelled to introduce that of animals into his body!

"FROM his lips truth, limpid, without error, flowed.
Disease fled from his touch. Pain heard him and was not.
Despair smiled in his presence. Devils knew, and trembled.
In the Omnipotence of faith, unintermittent, indefectible,
Leaning upon his Father's might, he bent all nature to his will.
The tempest sank, he whispering, into waveless calm.
The bread given from his hands fed thousands, and to spare.
The stormy waters, as the solid rock, were pavement for his footsteps.
Death itself, with vain reluctancies yielded its prey
To the stern mandates of the Prince of Life."

LOVE ONE ANOTHER IN DEED NOT IN WORDS

BY ELI

FOR if ye forgive men their trespasses, your heavenly Father will also forgive you.—Matt. vi. 14.

How many times we have said that we must neither take offence nor give offence, but be willing to overlook an injury. And how frequently we find a brother willing to acknowledge a mistake, and yet we do not cease to blame him at times, but go on in an unfeeling way, and heap up evil thoughts against him.

In the First Epistle of John (iii. 18), we find these words, "Let us not love in words, but in deeds." Words without deeds amount to very little. If another has offended you, and if he is prepared to own up to his mistake, receive him kindly, and make him feel that he is really forgiven before you send him away. Then let it slip out of the memory forever; do not tell one whom you think is worthy of your confidence, that "Tom" was only trying his best to justify himself, but that nevertheless you forgave him. Yes, it is possible that you did forgive him in words, but had you loved him as your own soul, with a master's love, you would never have mentioned it to another. Let us not pass over a matter like this as unworthy of our attention.

In order to illustrate the thought more clearly, we quote the following:

"There was once a certain man who did another a great injury. This other happened to be a man full of kindness and mercy; he ignored the wrong; no one ever knew

that there had ever been anything between them; his every act revealed a willingness to forgive.

As years rolled by, the offender took sick unto death, and it happened that this mild and merciful man watched at his bedside. And in the offender's dying hour a faint but distinct gleam of tenderness shone upon his hardened features, as if it were a beam of light darting from his soul, and he said, 'Your kindness has been a greater punishment to me than if you had rewarded me evil.' "

We feel certain that as this was the last thought of the soul before it departed from the body, it made a lasting impression upon it, and that when it again incarnates it will live a life full of tenderness and pity for those that offend.

Thus we find the words of the Master on forgiveness full of deep wisdom.

WAITING

BY LURA BROWER

As one who bideth in a silence vast,
Rejoicing if from out the soundless deep
One living word be spoken ere the day pass into night—
I wait, O Lord, on Thee.
One word of Thine will my soul's hunger feed;
One word will fill my "Cup of Blessing" full
With ruby wine, so life giving and rare
One drop thereof will make the feeble spark
Within the heart burst into fire divine,
Creating love, which ever seeks to give
As doth the Christ's, in selfless love to all.

THE LIGHT OF LIFE

BY I. L. HARPSTER

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—John viii. 51.

It must be remembered that the Master spoke these words: "If a man keep my saying, he shall never see death." "Keep" here signifies observe, obey, put into practice. However, that which is to be kept, observed or followed, must first be known, must be understood. We cannot act intelligently in any cause unless the object is fully known, or until we know what is required of us.

When we come to realize the glorious promise of our Lord and Master, we are startled by his declaration: "If a man keep my saying, he shall never see death." Life was his theme of all themes; it was his one song, the one thought to thrill mankind to hope for better things and to show man his marvelous love in that he was "the light of life." His message involves more than can be exprest, as it strikes at the great central thought of all thoughts—Life, eternal life.

The nature of life proclaimed by the Master was in contradistinction to life operative on the physical plane, and therefore we must seek for the cause underlying physical existence. We are told by those who profess to be teachers of Christian ethics, that "in life we are in death;" but is this true? and if true, what is the underlying cause? We have placed before us life and death, one the antithesis of the other. As death means a cessation of existence on the physical plane, then death must ensue from a wrong application or an improper use of the

life forces, that which sustains the physical. The Divine Word so clearly declares that the result of "sin is death," that it is needless for us to remind the reader of the fact. Not only do the Scriptures declare this truth, but do not our own misdeeds bring on sorrow, suffering and final death of the body?

That we may clearly understand the Master's words: "If a man keep my saying, he shall never see death," we must look for the cause that prompted them. Beginning with the third verse of the eighth chapter of John, we find the foundation of the Master's remarks. And after the woman's accusers would not condemn her, neither did the Christ, and he said to her, "Go, and sin no more."

The Master emphasized the fact that there is a carnal mind that leads to death and the grave, and that there is a spiritual mind, the cause, which is life and eternal existence. "Ye are from beneath [carnal]; I am from above [spiritual]: Ye are of this world [ruled by the carnal mind]; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Remember, "the wages of sin is death" Again, in this same chapter the Master said: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." The Master here simply spoke of the laws governing life and death; he had reference to the flesh, and to the fact that life may be perpetuated in the physical body.

Sin means an infraction of law, and sinning against the physical body thru riotous living and lewdness, causes a wasting and weakening of the physical forces, and the wasting and weakening of the physical forces imply the

further fact of the final death and dissolution of the body. "Whosoever committeth sin is the servant of sin." Nothing could be plainer than this; and further, it is stated: "And the servant abideth not in the house [body] for ever: but the son abideth ever." "The servant abideth not in the house for ever," is a simile of Ishmael, the son of Hagar, the bond-woman. But in the quotation from John, the Master speaking of the "house" has reference to the physical body. In Ezekiel we find: "The soul that sinneth, it shall die." That is, the one that continueth in sin shall die. So he that keepeth the sayings of Jesus the Christ, that is, lives them, shall remain in the "house," the physical body. "He shall never see death."

"The son abideth forever." This, the "son," must not be understood to mean "the Christ," but it is the christ in you. It is that which is born of the Spirit. As Jesus informed Nicodemus, "That which is born of the Spirit is spirit." If the "son" (that which is born of God) makes you free, "Ye shall be free indeed."

Oh this spiritualizing everything the Master said and promised! this transferring every good and noble thing to some other sphere, instead of realizing these glorious promises here upon earth, where he intended they should be enjoyed! The immortalizing of mankind cannot, in the very nature of things, take place other than here upon earth; for to immortalize is "to grant unending life to," that is, that which has been denominated mortal and subject to death, must be transformed into immortality and age-lasting life. There is a time to come when a people shall overcome death, for the Master declared, "They which are worthy to attain that age, and the resurrection from the dead [from trespasses and sins] neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." We

emphasize the Master's words: "*Neither can they die any more.*" What do these words imply?—Simply this: those who master their carnal nature and make attainment, need not pass out of the body again. The Master's words imply the further truth that reincarnation is a law and the true means of development.

Science is beginning to recognize the verity that there is in man that which may perpetuate life. When science begins to discern this wonderful truth, should not the profest Christian grasp this wonderful possibility? It is truly remarkable that the profest followers of Jesus the Christ (with the exception of a certain class) should be reminded by scientific investigators of the great truth revealed by the Christ nineteen centuries ago.

With unquestionable authority could the Master say: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." What a depth of meaning his words imply, "the light of life." Yes, he was "the light of life," for he taught the true philosophy of life; and his promise to a sin-laden world was, that, if it would heed his words and live in conformity with his teachings, mankind should "never see death."

"It is a great truth that the world has been very slow in grasping that mental conditions have power to create physical conditions. Never was a truer axiom given to the world than the ancient Biblical one: "As a man thinketh so is he." If we think ourselves poor or unlucky, or diseased, we bring ourselves at once into sympathy with all the unlucky, poverty-stricken, unhealthy thought of the world."

SELF-DENIAL

BY A. MCINNES (London)

"If any man will follow me, let him deny himself." Doubtless the self is the one barrier that comes between a human being and God. It is like the cloud that obscures the rays of the sun, or like the brake that keeps the car from moving forward. It is the little rudder that misdirects the ship, or the weak leg that causes the traveller in the desert of the physical to walk in a circle. It is like the mirage in the sandy waste, that lures the pilgrim to death, or the phantom of desire that can never be satiated.

Since the day when Adam fell into a physical body, individuals and nations have lived and died amid the phantasmagoria of the mundane, only learning as their feet went down to death that all flesh is as grass, and the goodliness thereof as the flower of the field; for the grass withers, and the flower fades. And to-day it is still true, for the people labor for that which does not satisfy, and spend their substance on that which is not bread.

But many are now wakening to the shallowness of the ordinary life and desires. They are struggling to rise. The world is becoming full of cults and faddists. One man denies himself meat and calls himself a Vegetarian. Another proscribes vegetables and meat, naming himself a Fruitarian. In most cases when one sees these men, one feels that most of them could do with a good meal. Let each one be satisfied in his own mind. But the Master gave the key when he said: "Man cannot live by bread alone." Meaning, I think, that man is physically nourished or impoverished by his mental condition: for, as an example, a worrier is generally thin, whereas a placid person is fat.

With all due deference to those conscientiously advocating other opinions, it seems to me that all this food question is on a par with the other desires of the physical. There is obviously concentration on the physical. How much better to "eat, asking no questions." The problem of nourishment is something deeper than food values. Let me finish the Master's saying: "Man shall not live by bread alone; BUT BY EVERY WORD THAT PROCEEDS OUT OF GOD'S MOUTH."

Here is an entirely new factor—being nourished by the word of God. The Lord Jesus Christ was a living example of this. Speaking of him, John says: "And the Word became flesh and dwelt among us." Jesus himself said, "My food is to do God's will." It will also be remembered how Moses in the Mount was forty days without bread or water. Was he an emaciated skeleton when he came down? No, his face shone with such a glory that he had to wear a veil.

It is generally believed that our Lord ascended into heaven and is seated on God's right hand, and that they who are co-workers with him are to be co-heirs with him. And "If any man will follow me [to the Throne of Glory], let him deny himself." What does this mean? Jesus foretold to Peter, how Peter would deny him. Three times Peter affirmed: "I do not know him." This then is surely the way of attainment laid down by the Savior: "deny yourself." When the self raises demands, say to it, "I do not know you." If one antagonizes anything, one only strengthens it. But to ignore it, is to cause its death. Treat the body as one would a good horse. From being the insatiable master, make it the useful slave. Know it no more as the dominant factor of life, but as a subordinate only.

As is so fully pointed out in "Practical Methods," if the lusts and passions be denied and one walk in the way

of self-denial, the body will require far less nourishment. And if the Ego rejoice always in God, resting in him alone, it will soon be found that the organs of the body will perform their duties much more efficiently. It will also be discovered that we incorporate into our body the qualities of those things upon which we mostly meditate. And if the object of our meditation be the Word (or Will) of God, it may latterly be said of us also "and the Word became flesh," for we denied ourselves.

GOD'S LOVE-THOUGHT

BY LENORE

God's Love Thought fills the heart
Of every flower that grows,
Of pansy sweet, and violet,
And every rose that blows—
With fragrance rare and pure,
And tints of petals, too,
When bathed in mid-day sunshine,
Or kissed with evening dew.

God's Love-Thought fills the heart
Of every bird that sings;
Of every feathered songster
That 'neath the blue sky wings.
The thrush, the meadow-lark,
And soulful nightingale,
Pour forth His tender message
O'er woodland, mead, and vale.

God's Love Thought fills the heart
Of every little child—
To speak to man of purity,
And virtue undefiled.
It fills the heart of every soul,
Who, childlike, comprehends;
It lives and reigns forever:
God's Love-Thought never ends.

THE THREE ZODIACS

BY ROXANA

"HE has made his wonderful works to be remembered"—Ps. cxi. 4.

"I will speak of the glorious honor of thy majesty, and of thy wondrous works."—Ps. cxlv. 5.

HOWEVER interesting it would be to trace in short outline the origin and growth of the sciences of Astronomy and Astrology,* it would take us too far beyond the scope of this article if we were to do so, as we propose herein to trace the unmistakable connection that exists between these two sciences in their relation to human life and evolution—physical, psychical and spiritual; a connection clearly and logically (tho usually unintentionally) demonstrated by researches in the at present almost illimitable fields of research, particularly in the domains of light and magnetism.

The more the modern scientist is forcing his way into the almost impenetrable realms of research, the more the barriers that hitherto divided the several departments of science are crumbling down. Heat is no longer distinct from light, nor is light any more distinct from magnetism, *et cetera*. Thus, gradually but surely the cultured mind has learned to extricate itself from the dark webs of ignorance and separation, to find itself *nolens volens* the strongest champion of the motto of our Universe:

* We do not use this term here in its generally accepted meaning, but in its true sense (*astron*=star, *logos*=knowledge). To distinguish it from that science which now bears that name it would have been better to use the term "Solar Biology," as applied to the most interesting and instructive work of that title by our Brother H. E. Butler.

Unity in Diversity. Newton, Le Verrier, Darwin, Huxley, and others, have taught him to do away with the idea of separateness, and Astronomy and Astrology are once more on the point of joining hands for the benefit of man.

And now, let us see whether this is too hazardous a speculation, or whether there are reasonable grounds for this contention. The numerous experiments, conducted in the field of magnetism during the last few decades, seem to have established this one important fact, that all material bodies are more or less magnetic and, under certain circumstances, attract each other with greater or less force. It may therefore at once be inferred that all celestial bodies, such as the Stars, Sun, Moon, and Planets, being composed of matter, possess a certain degree of magnetism and exert upon each other an influence which, in its physical aspect, is known to astronomers by the name of gravitation.

As the discoveries in connection with the element radium have further established the fact that all matter possesses a certain degree of radioactivity, that is, all material bodies emit a certain effluence, which may be considered to be due to the extremely rapid motion within certain limits or orbits of the thus far known smallest particles (electrons) of matter upon the surrounding ether, an effluence that is known to have more or less the same appearance and properties as light, and further, as the light that reaches us from the distant stars and other heavenly bodies is evidently the translated form of the electro-magnetic energy imparted to the surrounding ether by the rapidly changing magnetic fields of the extremely small and active particles constituting such bodies, and transmitted by the ether along undulatory lines to the other heavenly bodies, at a velocity of 186,000 miles a second (the same velocity with which magnetism

is known to travel), it might likewise be inferred that what is known to science as heat, light, electricity, magnetism and radioactivity are merely different names for the several manifestations of that same electro-magnetic energy or effluence that is being emitted by all material bodies, which, for the purpose of this article, will simply be designated by the term "magnetism."

Considering then that all heavenly bodies are magnetic, it follows that all must possess a magnetic field. And as they may further be assumed to be revolving upon an axis, whose poles are situate at the opposite extremities of such axis, each heavenly body might well be compared to a bar-magnet. If we further consider the fact that a bar-magnet, when rotating upon its longitudinal axis, does not disturb its own magnetic field (which may be said to be a kind of illimitable stress, exerted upon the surrounding ether), and that the magnetic field is neither disturbed nor the magnetic energy decreased by the magnet's motion in space, we would at once seem to have arrived at the solution of that problem that has for ages presented itself to the mind, the problem of the influence of the "Signs of the Zodiac" upon the earth. For, when viewed in this light, the earth (as well as all celestial bodies) might be said to represent a huge magnet, whose effluence or "Zodiac" is therefore nothing else than its own magnetic field, the planes of whose divisions intersect the plane of the ecliptic at right angles.

From the rotation of the Solar Spots, which occurs along lines that run parallel to the plane of the ecliptic, it may be inferred that one of the solar magnetic poles (the North pole, as will be seen further on) must point in the direction of the pole of the ecliptic, in the constellation Draco. As the "Sun-magnet" may safely be assumed to be much more powerful than the "earth-magnet," the Sun's influence upon the earth must therefore

have been, first to depolarize the earth-magnet, and afterwards to polarize it in the opposite direction; from which it follows that the divisions of the earth's magnetic field or "Zodiac" must be situated in directions exactly opposite to those of the Solar magnetic field or Zodiac. Finally, as the positive or north pole of the magnetic needle always points on our earth in a northerly direction, so that the negative pole of the earth must be situated in the north, we may safely assume that the Sun's north or positive magnetic pole must be pointing in the direction of the pole of the ecliptic.

This brings us then to the conclusion that the signs of the Solar zodiac (or magnetic field) must lie in directions exactly opposite to those of the signs of the earth's zodiac, or magnetic field; so that the Solar division called "Aries" must lie in the same direction as that division of the earth's zodiac which is termed "Libra."

It is known that the Sun's position in space is not stationary, as the Sun is gradually moving towards a point in the constellation Hercules or, as other astronomers maintain, towards the star Vega, in the constellation Lyra, a fact which, when reasoning from analogy, would lead us to the conclusion that the Sun is also moving in an orbit around some greater central Sun, which, in turn, must have its own magnetic field or zodiac, whose divisions (or "signs"), lying in directions opposite to those of the divisions of our Sun's zodiac, must influence the Sun and its system in a manner similar to that in which the earth is being influenced during its passage thru the several Solar divisions.

As may be seen, we distinguish therefore three zodiacs;

- (a) That of the Great Central Sun, around which our Sun with its system is moving;
- (b) That of our own Sun; and
- (c) That of our earth.

From what has been said, the signs or divisions of the magnetic fields of (a) and (c) must therefore correspond, as regards direction, whereas the divisions of (b) must lie in exactly opposite directions. A simple drawing in which these three zodiacs are represented in the foregoing way, will soon make the subject clear.

In the passage thru these zodiacs the Sun (and its system) and the earth must therefore be influenced by the magnetic characteristics of the particular division or "sign" in which they happen to be at the time. In the case of our Sun and its system, this influence could more or less accurately be traced from the history of the nations—such as we possess in some degree of accuracy for the last four thousand years—and in the case of the earth from the personal experience of all who have learned to qualify themselves for that task by leading the life of regeneration.

In regard to the Moon and its magnetic field, we would at present not venture to give an opinion as to its being in possession of its own zodiac. From a logical standpoint it would follow that it must have its own zodiac. As regards its influence upon man, those who have led the life regenerate for a number of years need hardly be told of it or its nature, mysterious tho it may be. One thing is certain, however, and that is, that the influence exerted by the Moon upon man corresponds to its passage thru the various divisions or signs of the earth's magnetic field or zodiac.

Where some two thousand years ago the position of the constellations Aries, Taurus, Gemini, *et cetera*, corresponded more or less to the divisions of the Sun's magnetic field or zodiac, the names, given to the several signs of this zodiac, corresponded to the constellations from which they were derived, and the "astrological" influence exerted upon man by the several divisions of the Solar

zodiac was therefore attributed to the constellations themselves. Since then, however, as a result of the precession of the equinoxes, these constellations have moved from their position (as regards the earth), and as the characteristics attributed to the divisions of the solar magnetic field have remained the same, it must be evident that the influence originally attributed to the constellations had nothing to do with these constellations; this influence being only stationary in respect to the earth's position as regards the Sun, the earth's zodiac or magnetic field being constantly adjusted or polarized according to the Sun's magnetic field or zodiac.

As, finally, the astronomical division of the zodiac is founded on a purely mathematical basis, and as the divisions of a magnetic field are by no means equal (as careful observations in the realm of psychology have proved), we can no longer be surprised that the science of Astrology, which is likewise based on this mathematical assumption of equal divisions, as well as on the "apparent," that is geocentric, motion of the planets, has gradually lost the reputation it once seems to have enjoyed.

The author of "Solar Biology" has already done much to clear this once famous lore of its age-accumulated dross. With great patience, skill and determination, he has seized upon this old Egyptian bird, thrown it into the fire of heavenly wisdom and caused a new phoenix to arise from the ashes, and we are confident that when the ideas he has advanced in the said work are more widely studied, understood and practised, the sciences of Astronomy and Astrology will not only become more universally studied and loved, but will also become, in their united researches, one of the most valuable, powerful, practical and infallible means for the guidance and spiritual uplift of humanity. Then only will the two sciences become blended again into one grand whole, by whose

assistance man will be enabled, not only to understand himself and the various influences that make up and seem to rule his personality, individuality, life and destiny, but also to master his "fate" and to fulfil his destiny, and thereby (as the Master bade us all do) become perfect as our Father in heaven is perfect.

It will be evident from what has been said, that there must exist a most intimate connection, not only between the Sun, Moon, Planets and the Earth, but also between the earth itself and all that exists on it, and this by reason of the annual motion of the earth and planets around the sun, as well as by the daily rotation of the earth upon its own axis and the monthly motion of the moon around the earth. As all these influences bear directly or indirectly and in varying degrees of intensity upon the welfare (physical, psychological and spiritual) of man, we propose (D. V.) in subsequent articles to elaborate upon the ideas suggested in this article, and to show more in detail the direct and often far-reaching influence exerted upon the earth by the Sun, Moon, and Planets, thereafter to endeavor to trace and to prove the psychological and spiritual influence, corresponding to and dependent upon the multifarious phenomena and facts as observed, established and categorized by Astronomy, Meteorology and Physics.

ARE you satisfied with the world as you find it? with the conditions in which you live? If you are not, have you any idea what it is you want? "The kingdom of God and his righteousness" is so different, it requires such a different mental action, from anything we have known in the life of self-protection, self-preservation, that there are but few that are ready to let go of the old with all its relationships, and to live a new life, a life that leads to perfect unity, oneness, with God.

ALONE WITH GOD

BY JOHN FLEMING POGUE

ALONE with God!—to this thy shrine
O Christ! O Father! would I come,
Whate'er the place, that place divine,
If seeking thee I find my home.

Thy spirit hath the Earth prevailed
Mid forests dense, mid meadows fair;
'Neath skies serene or storm assailed,
Or far or near Thou dwellest there!

Be it some vast cathedral fane,
Man's semblance to the wooded wild,
Be it a shack on some lone plain,
Or hermit's cell, or hut defiled—

Be it among the marts of men,
Or crowded halls, or scenes of crime,
Or haunts of commerce, bank and den
Where Mammon's god is steeped in slime.

Nor matters where the search is prest,
For Thee my God I find in all—
The street, the mart by sin possest,
The church, the cell, the garish hall,

All, all are filled with Presence thine;
To man alone is God not known;
All nature shapes a form Divine,
While I but pray, aspire and groan!

GRATIFICATION AND USE

BY ARTHUR. S. HOLLIS, B. A.

IF we pause for a moment in the midst of the hurry and bustle of some big city, and analyze the motives that are the impelling factors in the lives of those around us, we are struck by one main and far-reaching thought. The fact is fairly well agreed upon that the world is engaged in the attempt to obtain happiness; that is to say, the general ideal, however it may express itself, may be defined by stating that it is the outreaching of the individual for something to correspond with a vague desire within for harmony or happiness.

It is probable that few, if questioned, could define exactly what it is that they are seeking; only within each human breast is a desire that acts as a prompting force, and to satisfy which the individual plans his life, and maps out his course of action to the best of his ability. Ordinarily we find that he locks to the realm of sensation for the chief ultimatum of that desire, and enters the broad way of gratification in the unthinking belief that therein is to be found that "something" he desires. And yet he still meets with the same dissatisfaction and disappointment constantly, and only too often we find him plunging deeper and deeper along the same pathway, always to be disappointed, yet always grasping anew at that which is ever eluding him. And right here we wish to state as emphatically as words will allow, this fact—and we state it with the prayer that it may burn into our own consciousness and be branded upon our very life—namely, that Gratification never gives satisfaction, never, *never*, NEVER.

Just so long as we are dwelling in the senses, and regarding their gratification, their pleasure, as the gateway to the satisfaction of our heart's desire, in ever so small a particular, just so long are we following a will-o'-the-wisp, which will ever elude us and ever drive us deeper and deeper into the mire of sensuality and dissatisfaction. No, we repeat again and again, the senses cannot, CANNOT, by being gratified, bring happiness, true, lasting, substantial happiness. They CANNOT, absolutely CANNOT; for they are *incapable* of doing so.

Why then is the world ever seeking to obtain its happiness along this channel? Is it the fault of the senses?—No, it is due to the fact that man does not realize their true function and sphere and therefore does not live in this conscious realization. The senses do their best to give happiness, but it is as impossible for them, by gratification, to give happiness, as it is for a fish to live out of the water; it is demanding an impossibility of them.

No, gratification cannot give satisfaction, because the *function* of the senses is USE, not gratification. Just so soon as we begin to subordinate the senses in the realization that we are something more than merely sentient animals, that we are SOULS, just so soon will we begin to experience a feeling of power, which we will know from the depths of our being is more pleasing, and more nearly a satisfaction of our dearest longings, than anything we have before obtained. The senses were given to us as GUIDES, and if we restore them to their normally subordinate place in our organization, we have taken the first step in aligning ourselves to God's purpose when he said, "Let us make man in our image, and like us, and let them have dominion," yes, DOMINION, and the first dominion to be gained is over the clamors of the senses. They may fight at first, but will soon realize that we are master, and will obey us as such, tho at the beginning

it may be necessary to handle them severely, as a trainer would wild beasts, until they understand.

Let us ever keep before us the fact that the satisfaction we desire *cannot* be obtained by any form of gratification, and then let us determine to demonstrate this truth in our lives, no matter what it cost, or what apparent sacrifices we may be called upon to make, for remember, nothing is ever felt as a sacrifice when the mind is earnestly polarized upon the obtaining of some ultimate, for then it will be glad to discard anything that hinders the realization of that ultimate, and sacrifice, as such, is done away with. If you buy something that you desire, do you mournfully tell your friends that you had to sacrifice three or four dollars to obtain it?—No, if you say anything at all, you say that you paid so much for the article, but that will be all, unless the price was exorbitant, and no price paid to get the sovereignty over the senses could be exorbitant if the importance of that sovereignty be fully realized.

Let us then constantly remember the TRUTH that the senses have a function and that that function is USE, and then as we gain our conquest over them and subdue them to our will, we shall obtain a satisfaction thereby that will be more pleasing than anything we have before experienced, and that will be the stepping-stone to higher and still higher ultimates, until at last man shall stand forth regenerated into God's image and likeness—a master, and yet a servant to do God's will.

BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.—Rev. iii. 10.

CHURCH AND STATE

BY P. J. WILKINS (London)

IT is very evident that the working-classes of the nation are more or less dissatisfied with their conditions at the present time. Labor has continually revolted during recent years, and with benefit to itself on almost every occasion. But it would not be amiss to say that the labor-classes are as little likely to be satisfied now as they have been in the past. Again it is evident to all observers that the general condition of the Country falls so far short of what it should be that no one can safely prophesy any lasting peace, either in the industrial, political, social or national life of the community.

Most of us are content to accept this state of affairs with comparative equanimity. We regard it as a heritage of our forefathers, in that strife and discord of a national and international character were known to them, and have continued from their day to this.

Unless, therefore, some new and startling theory of life can be advanced to us, the result of which is likely to remove the old conclusions, and with them old conditions, to such a distance that they no longer need remembrance, we do not expect to escape the continued storms of to-day.

That the times are very stormy and that all the resources of civilization have to be called upon to withstand them to keep the ship of State afloat, has been demonstrated beyond a doubt during the last few days in England. Here, at the last minute, a temporary truce has been patched up between the Railways and other large

employers of labor and their men, only by means of the united and strenuous efforts and military dispositions of a particularly strong Home Government, whose known sympathies are all on the side of the men. Nothing less than a shocking national disaster has just been narrowly averted.

We have weathered this storm as we have weathered its predecessors, and there would be no reason for us to fear the voyage ahead, if we were certain that our ship was as staunch and strong as ever.

Time, however, is a factor that applies equally to ships of wood and iron and to periods of civilization. In the course of events the timbers and supports of each must eventually lose their cohesive qualities and decay.

The wood or iron of which a ship is made cannot prolong its life beyond the period fixed by natural laws, neither can we prolong the life of any civilization, even tho it be as world-wide as that of to-day, that gives no promise of youth or easy recuperative ability.

Our present civilization is no longer young. Its two thousand years (more or less) of life are ended, and this seems to be its allotted span.

It has often been pointed out by many eminent men that while medical science has gained increasing knowledge, yet the health of the community is not improved, and that the people suffer more now than formerly (always excepting the part that Hygienics plays). Health of mind and health of body are interdependent, and individual health in this broader sense is also the base, as well as the effect, of national and international progress, security and peace.

It is natural for us to expect to find at some time or another a final solution of all the difficulties that confront us, and, therefore, if we can bring ourselves to consider that perfect health for men, meaning harmonious action

in every direction, is the birth-right of all who will receive it, we should only be too willing to subscribe to and to follow this higher light if it could be shown that such indeed existed here.

As practical men and women, we would expect the Church to give us wisdom and understanding regarding these important matters. In order to carry out its inherent traditions, it should be able to lead and guide us as a nation on this particular highway.

In its infancy the Church was a greater power in the land than the temporal rulers, and so it should be now; not by reason of any special authority of an established or hereditary nature, but because of its ability to guide and to direct, by superior illumination, the minds of the executive of the country. As a body it should stand for and represent in itself the highest and most vital existence possible to humanity. It should also have a special knowledge of the actual conditions, good and bad, under which the various members of the community exist, and a practical acquaintance with all the mechanical and up to date means available for bettering or altering such conditions. Inventions and mechanical progress of all kinds should have its fostering care. But over and above all this superficial knowledge it should teach a fundamental doctrine and way of life that is free and applicable to all.

In the church itself there should be room for the various classes of minds, for each is absolutely essential, all being bound together, however, by a life-giving and fundamental teaching that nothing can assail and that in itself has divine authority for all time.

No one definitely expects this of the National Church in these days, altho, if the Christian teachings mean anything whatever, we have a perfect right to expect it.

But we may not now deny that this life-giving doctrine

by which the Church may be revived and attain her proper place and dignity in the land, is far to seek. Indeed, it requires no seeking, for it is open as the day and free to every traveller on earth, as every reader of this magazine should know. A new Church is now to be established whose members are both Kings and Priests.

FOOLS

BY ENOCH PENN

WE read in the Bible that "Anger dwelleth in the bosom of fools." And in pondering this statement one is inclined to wonder why one is termed a fool for such a simple thing as being angry. Sometimes one becomes angry at some inanimate thing, as a stone, and in his anger kicks it, and the question arises, what harm has been done? Certainly the stone is not injured by one's anger, but the real question is, is one injured by his own anger?

We have heard, and believe it, that sometimes after a woman that has a nursing child has experienced a severe spasm of anger the child will be sickened and even die from nursing, the mother's anger having so charged the milk with an evil life-quality. If the milk is impregnated with poison by the mother's anger, is not the whole body so poisoned also? Let one who gives way to anger observe carefully his feelings later and see if the brain and the whole consciousness is not benumbed by it.

When one turns toward God and in a measure enters into that peace that comes from being in touch with his Spirit, if he has conserved the life and is at all sensitive, the presence of a very angry person will cause pain in the head, a feeling of suffocation at the heart and a general

heaviness. Why?—Because not only does the angry one poison his own body, but he sends out that poison as an aura, an evil magnetism, that poisons even the locality in which he lives—the effect lasting sometimes even for years.

This is one of the means by which the earth is being corrupted, and we read of the time when those that corrupt the earth will be destroyed.

We read that the time will come when a great number will turn toward God and thru being purified will enter into God's rest, and even as the presence of the Christ among men stirred up the evil in wicked men to frightful extremes of action, so will the presence of these anointed ones turn back upon men the evils of their own creation, thus causing them to destroy themselves.

CORRESPONDENCE

August 26, 1911.

The Esoteric Fraternity,
Applegate, Calif.

Dear Friends:

THERE is a statement made by E. P. on page 516 of August Bible Review, where, it appears to me, a little additional light, for the benefit of the many, would not be amiss. I refer to the paragraph regarding healers and specialists often succumbing to the disease they have been most successful in combating. The reason for this, in my opinion, is simply that the unwise healer or specialist has kept his mind busy thinking about and observing the disease in its different stages; he has, so to speak, continually held it before his mind's eye, and as a consequence the cells of the body began building according to

the picture held before them. The law is—"As a man thinketh in his heart, so is he." In other words—that which his mind is constantly occupied with will sooner or later be made manifest in the outer. We also read, "My people are destroyed for lack of knowledge." If specialists would study health and life instead of disease and imperfections, they would meet less resistance and less to combat; also, less suffering would be meted out to innocent animals, who are made to suffer, offered up on the "altar of science," because willful man insists on seeking in the without instead of seeking the center, and letting his knowledge unfold naturally from within and out. The majority of mankind live among the husks with the swine, like the prodigal son, and are not yet willing to return to the Father's house. They are not *willing* to be ruled by the meek and lowly Christ-spirit, but are possessed by one or more spirits, such as—the spirit of pride, of self-aggrandizement, of willfulness, of stubbornness, of weakness, of indecision, of self-ishness, of covetousness, of impurity, etc. There are hosts of such "spirits" or "states of consciousness" that man may allow himself to be ruled by. Each of these "rulers" or "spirits" has its own "signet" or "sign" by which it marks the forehead (body) of man, and by which its rulership may be read in the outer appearances. Each living soul has the power to depose these false rulers, and to proclaim the Christ-spirit KING OF ALL.

Fraternally yours,

Marie Jesenius Petersen.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

BOOK REVIEWS

The Ariel Publishing Co., at 2423 South Grand Ave., Los Angeles, Cal., make a specialty of Motto Postcards at 15 cents per dozen. An order-blank and subject-list is furnished on application.

THE FELLOWSHIP JOURNAL—A Messenger of the New Age, is a new publication, first issued last February by Ruth B. Ridges, editor, also minister and teacher of The Minneapolis Fellowship, Minneapolis, Minn. This magazine, voicing the New Age Message of "the Divinity of the Individual and the Unity of the Whole," is truly welcome to the field of New Thought literature. It is an excellent specimen of the printers' art and the editorials and other contributions are clear and convincing. We are glad to receive and to give it notice in our columns, and extend to it our best wishes. Subscription \$1.00 per year. Send ten cents for sample copy. Address Ruth B. Ridges, Minneapolis, Minn.

EARS, TWO KINDS, OPEN AND CLOSED: WHICH KIND ARE YOURS? "The Highest Wisdom is the Lot of Those Who Hear." This is a pocket brochure of 29 pages, containing pithy brevities for the promotion of purity and health, written by a Dentist of Chicago. His conclusions are characterized thruout by terseness, and there is sufficient wisdom on any page to compensate for the small price asked for the work—ten cents. Address Robt. T. Aiston, D. D. S., 29 East Madison St., Chicago, Ill.

PLANETARY DAILY GUIDE FOR ALL, by Llewellyn George, Principal of the Portland School of Astrology, P. O. Box 573, Portland, Oregon. (Price 50 cents.) This booklet of 100 pages is issued every year, and treats, in plain, comprehensible language, the fundamental facts of Planetary Influence upon human mind and life. As an introduction to the science of Solar Biology, advertised and sold at the above address, and as a guide to astrology, we have read nothing that contains so much for the money. It contains also a fund of useful instruction in health and in daily affairs as affected by the "aspects" of moon and planets. The author well says: "No one is absolutely ruled by any planet or sign;" and we know that in the regeneration of Man his overcomings constitute his absolute mastery of every planetary law. Therefore, not to bow down and accept mastery, but to utilize and rise above it, is the attitude of those who follow Christ in the regeneration, whose message and promise is life abundant, for, "He that overcometh shall inherit all things."

—ADNAH.

Time of Cusp Transits
Washington D. C., November 1911

Body	Enters	On		
		day	h.	m.
☾	♏	1	1	2 a. m.
"	♏	3	8	40 a. m.
"	♏	5	0	44 p. m.
"	♏	7	2	19 p. m.
"	♏	9	3	2 p. m.
"	♏	11	4	30 p. m.
"	♏	13	7	57 p. m.
"	♏	16	1	56 a. m.
"	♏	18	10	19 a. m.
"	♏	20	8	45 p. m.
"	♏	23	8	47 a. m.
"	♏	25	9	31 p. m.
"	♏	28	9	23 a. m.
"	♏	30	6	26 p. m.

☉	♏	23	4	49 a. m.
♂	♏	23	2	22 p. m.
♀	♏	15	6	14 p. m.
♀	♏	3	0	17 a. m.
"	♏	13	9	1 p. m.
"	♏	24	0	20 a. m.

On November 1st ♄, ♅, and ♁ are situated as follows:

♄	♏	23°	51'	45"
♅	♏	16	24	52
♁	♏	28	31	14

BIBLE REVIEW

VOL. X.

NOVEMBER, 1911.

No. 2

THE PATH

BY H. E. BUTLER

THE path of life is necessarily obscure to the physical and sense mind. As we read the fourth chapter of the Gospel according to Luke we see the temptations of the Lord, he who is the great door of that wondrous Order of Melchizedek, the only order that leads to immortality. And we see also that the temptations related wholly to self-preservation. We read that he was first tempted when he was hungry after having fasted forty days and nights. The consciousness that he had of his mission and of the powers he possess, caused the adversary, the devil, or the animal part of his nature, to say to him, "Command this stone that it become bread." It would seem natural, just, and right, after one had obeyed the dictates of the Spirit and had past thru a long fast of forty days, that he should be fed, even tho he used the powers of the Spirit to feed the body; but not so, for the Lord Christ knew that that would be using Divine powers for purely self purposes, and he reverted to the inspiration recorded in Deut. viii. 3: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of YAHVEH doth man live." Therefore he refused to use his great powers for feeding his physical body.

It will be seen that all the temptations of the Lord Christ are the temptations that are common to men. Even we in our little intercourse with men have frequently heard them say, "If I had the powers that the Lord Christ possess, I would be a millionaire in a short time," or, "If I had such powers I would not work any more." The first thought of the human animal is for self-gratification.

This truth is active even among the followers of New Thought. The New Thought magazines are filled with the idea of methods of attainment in order to insure success, success in a monetary way, in obtaining the luxuries of this life.* Every one of them takes the side of the tempter of the Lord Christ to lead the people to apply divine laws for personal attainment and aggrandizement.

We wonder how many among all the leading teachers of the New Thought and Christian Science movements

* MANY will say to us, even as they did to the Lord Christ, "You contradict yourself; you have published a book entitled 'Practical Methods to Insure Success,' of which physical success is the dominant feature." Yes, truly, we have done as did the Lord Christ, who said, "Choose ye this day whom ye will serve." If you wish to serve the world, here are the highest and best methods, the most successful methods, the methods that will make you a good citizen, not an oppressor, but a righteous man in the things of this world. But in conclusion we said, if you wish to attain the highest goal of human attainment—and we showed clearly that this means the kingdom of God and his righteousness—then you may expect even poverty, sorrow and disappointment. Some have written to us, saying, "You contradict yourself. You tell us we will obtain such great things, and then you say we may not obtain any of the wealth of this world." Did the Lord Christ obtain any of the wealth of this world?—No. Do you want to be like him? If you answer that you want the things of this world, then we have given you the methods that will make you successful and honorable citizens, but if you say that you want the kingdom of God and his righteousness, and to be like the Christ, then renounce the world, renounce all thought of gain, and be satisfied with the kingdom of God and his righteousness. In other words, we have drawn the line distinctly and have simply said, as did the Lord Christ: Choose which way you will go.

could overcome the temptations that the Lord Christ overcame when he looked out upon the world and saw that the powers he then possessed enabled him to possess the world and all the glories and honors thereof. We wonder how many would accept the earth and its aggrandizements rather than the kingdom of God and his righteousness and a life such as the Christ lived, who said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." He gave his whole life for the people, walking from place to place teaching, and sleeping on the ground in the mountains. How many are there among us who realize what this means? It means this, that they who would be saviors of humanity must unite their entire thought, desire, and habit to God and become one with him. He does not care for luxuries nor for the aggrandizement of men; being the source of all life he gives to all men but receives from none, and they who would be "kings and priests unto God and reign on earth" as the God of the planet, must desire above all things to serve the people as does the Father, who is not dependent on what men may say or do, or whether they give their wealth or not, for in no case do we read or have any indication of the fact that the Lord Christ received one cent or one iota of recompense for all his wondrous cures; he healed the sick, cured leprosy, cast out devils, and even raised the dead. As he said, "Freely ye have received, freely give." In all his life and teachings there was nothing for self, and this being so, we find that he never lacked anything; whatever was necessary came to him and he had no burden of wealth to annoy him or to take his attention; on the contrary, he was like the birds that receive their sustenance from day to day.

To be like God.—Surely God created the world and all that is in it, and it is all his, and they who have dedi-

cated and consecrated their entire life to him have no desire for power; they have no desire to appear before men, nor for wealth that they may revel in luxury, nor for the elegance and excellence of earth in order that they may enjoy in the physical; it is enough for them to be consciously one with God, and this oneness with God—who among the many knows what it means? There are a few scattered over the earth who, because of being highly developed souls, have the realization of what it means to consecrate all they are and have to God and to seek the kingdom of God and his righteousness, to be as "righteous as he is righteous." To these the Lord YAHVEH Elohim has revealed himself. To the innermost being of these he has sent his love, and love being the only unifier, the only power that makes two one, as soon as one has lived that holy life until the Father has sent into his soul that divine love, he awakens to a consciousness that he is one with God, and he will see God's face and his Father's name will be written in his forehead, as was shown to John on Patmos.

Shall see God's face! What do we mean by this? Do you know? Have you had an experience that makes you know? for, knowledge is derived only from experience. We know what it means. It means that when God's love is sent into the soul or heart of a person, the soul awakens to a conscious individuality and it is able to look up into the face of the Father, God, and to receive direct communication and reciprocal love from him, just as literally, as truly as one would look into the face of an earthly parent in whom that perfect human love exists. And as the soul is thus enabled to look into the face of the Father, it is thus enabled for the first time in its life to pray the prayer taught by the Lord Christ. For as it looks into the face of the Father it exclaims, Our Father! Oh, what a boon to be able consciously to look into the face of

the Infinite Father of the universe and to say with an overflowing heart of love, Our Father! Then will come the realization that there is but one great central desire; namely, that his kingdom may come on earth, that his will may be done among men as perfectly as it is done in the heavens.

This being the great central thought, and everything else, every consideration outside of it being subordinate to it, there remains no opening for temptation to utilize the powers of God for self purposes, for self is then absorbed in God, the two having become one thru love, and self then is lost in God. Then the soul can say, as did the Lord Christ, "I and my Father are one," and also, "He that hath seen me hath seen the Father," because such a life is merged into and is absolutely one with the mind and life of the Father.

Who that reads these lines is ready to lay aside, to sacrifice, if such a word is proper, every thought, every desire, every habit, for the one central thought, to know God, to obtain his love, and thru the obtaining of that love to obtain that oneness that is eternal, that oneness that precludes sorrow, sickness, pain and death; that oneness that is a guaranty of eternal life?

Truly the Master, Jesus, is the door, the only door, the only means by which man may pass from a world of sickness, sorrow, pain and death, into an immortal existence. Because he is the only door it was necessary that he mark out a pathway so plain, so unmistakable, that "the wayfaring man the ignorant shall not err therein." And you that are honest with yourselves, you that earnestly desire immortality and love the higher spiritual more than the lower sensual, if you will read carefully and prayerfully the teachings of the Master, with the one desire to know the truth and with a promise unmovable—a promise that is like the laws of the Medes

and Persians, unalterable—to live in harmony with the requirements of his teachings, in all things, you will obtain a consciousness of his love, and, as we have said, that love will bring about a unity, a oneness with the Father that will make you not of the world and its glory, which was offered to the Christ by the adversary, but it will make you kings and priests unto God and rulers over all the earth. Yea more, the Lord YAHVEH who created the heavens and the earth will give to you the earth as a possession, and in place of your enjoying the glory of the earth, you will possess the earth and become its savior, its teacher, its guide; you will become a God to it; you will not be dependent upon it, you will be beyond the reach of its benefit; no man can give to you; no man can benefit you.* Why?—Because God is your Father and all that the Father hath is yours, and you simply take of the things of the Father and show them, give them, to his people.

When you become a God to the sons of men, you occupy the position of a Father, not to be ministered to, but to minister to the world; not to administer the things of the world, because these are in their hands, for when they live a life of righteousness they will have abundance;

* WHEN we say “No man can give to you; no man can benefit you,” we may convey a mistaken idea to those who read from the external. We read in the prophecies concerning this Body of first ripe fruit that is to be gathered, “the wealth of the nations shall come unto thee.” Why?—Because as rapidly as the mind of man awakens to the realization that those who have made these attainments are his only hope of a higher and better life, he will willingly give not only his money but his efforts and sympathy to aid them in doing God’s work, to aid in the establishment of that which he desires to see accomplished in the world. We see this symbolized in the account of the chil-

therefore it will be yours to teach the life of righteousness, and not only to teach it, but to receive from the Father the fountains of his great mind, his infinite, absolute will, and to pour into the hearts of mankind that divine love that has made you one with the Father. This will cause the world, not to obey a mandate, like that of an absolute monarch, but to obey the impulse of that deep soul love. Man will obey because he will love to obey.

This is the dominion that the Father has in store for you. Do you desire this dominion? Do you desire to be one with the Father? to be above the necessities of the earth? to be a savior of the world? If so, then let go of all desire for earthly things; conquer the temptations of the devil to accept the kingdoms of this world and the glory of it, and be satisfied with God and his righteousness. Remember the words of the Master, "Seek ye first the kingdom of God and his righteousness, and all else will be added unto you."

Divine wisdom and peace abide with you.

dren of Israel. You will remember that there were thirteen tribes or families and that the tribe of Levi was chosen as the priesthood. This tribe had no inheritance in Israel with the other twelve tribes, but it was said unto them, "I [YAHVEH] am thy portion and thine inheritance among the children of Israel," and YAHVEH provided for them by commanding that the other tribes should provide for them in tithes and offerings, by which the tribe of Levi ministered before God to the people. So it will be in the establishment of the kingdom of God on earth. Every man will realize the importance of supplying the necessities for carrying on the work that has been to him a savior.

THE MOST REMARKABLE RELIGION IN THE WORLD, AND ITS CONSEQUENCES

BY P. J. WILKINS (London)

THE most remarkable religion that the world has ever seen remains unrecognized. It passes human understanding that this should be so, yet we conclude that God has a method of his own, under which the people are gradually being prepared, each in his appointed place, to take their parts as soon as the curtain is raised upon this soul-inspiring drama of the regenerate life.

If this were not so we would ask: What is the good of knowing these things and living this life if we are not permitted to speak of its wondrous ultimates and to lead others into its sunlit path of Immortality?

We understand that the way must be opened up by the few, so that it may be made easy for the many. While it will always call for close individual attention on the part of those who traverse it, yet the terrible loneliness and constant condemnation of the world generally, which surround each individual traveller at this time, will gradually lessen if we are faithful to our task.

The new ideas that are being imported into the world will displace the old ones to such an extent, by reason of their inherent and much greater vitality, that all the people of the earth must fall in line with the true religion, or perish.

But the vitality of the new religion on earth depends entirely upon the number of those who are able to live it. The attempt to live it brings strength to do so, and there is no turning back. Numbers, however, are urgently re-

quired in order to enable us to go forward with greater freedom and rapidity.

It does not follow that much need be said to one another. On the contrary, the time is well here for us to worship the Father "in Spirit and in Truth." But all of us have certain spheres of influence and control based on the thought, attention, effort and particular training of our lives and our position in the world, and all these should be perfected and placed at the disposal of each other and the general work, as and when it appears desirable to our inner consciousness to do so.

We have to remember that there is a general work of developing Mother Earth's resources. That which has so far been utilized is infinitely small compared to the wealth that remains to be developed. As long as mankind inhabits this planet so long will it afford him facilities for greater and greater research and happiness. Scientific inventions, as well as Art, will continue to flourish so long as men can be found to enjoy them. Then there is the general work of organizing our industries and above all teaching the masses the true way of life so that their conditions and habits are improved out of all recognition. All this requires not only time, capital, commercial and technical experience and special training in certain directions, but also a high order of spiritual understanding on the part of God's people, for without these spiritual attainments they will not be able to handle, as God would have them handle, the various powers and properties of earth. There is no limit up or down to the details of this everlasting and harmonious life that we may inherit now.

But the regenerate people are to be the most practical people in the world. To be practical is to start at once to see what can be done.

It is a foregone conclusion that only those who are at one with the Esoteric Teachings can have any part in

these ultimates. Taking it for granted, however, that no others are likely to read or to feel any interest in these thoughts, we would suggest that the various members of the body of regenerate people that are now here should begin to make themselves known to each other and to the writer.

Mr. Butler has already built for us a stronghold of spiritual attainment to which careful and continued allegiance must be given. To this we now have to *build a position for ourselves in the world*, but we cannot hope to do this unless we unite for that common purpose, using all *natural and business-like means*.

All those who attempt to push their affairs in conjunction with, or to maintain harmonious relations with any who are living in generation, however strong and powerful they may be, will meet insuperable difficulties and all that they do will prove more or less unsatisfactory and even disastrous, if persisted in too long. Many no doubt have already discovered this fact. It is because God has decided that the time has come for his chosen people (who have long been submerged by the Gentiles of generation) to inherit and administer under his guidance the Kingdom and powers of this world.

We cannot, of course, do this all at once, and so we must combine to use the small resources that we have. We must carry out this work very quietly, even noiselessly, be "as wise as serpents and as harmless as doves." Those who have a knowledge of the Scripture prophecy relating to the building of the Temple will remember that it was to be fitted together without the "sound of a hammer." I hope that this short reference will impress you with the importance of the work and its secrecy and dispatch.

All those who write to me may ask any question they like. It will be necessary for them to acquaint me with

the particulars of their own training and environment. This will take a little time, but later on opportunities for mutual undertakings and intercourse will arise.

We know that God called us for this work in plain and unmistakable language some years ago. We advised Mr. Butler of this at the time and we have the assurance today that what we write and are prepared to do is pleasing in God's sight. Nothing can therefore stop or hinder any of us if we obey the guidance that he gives each one of us in this direction. Moreover, it is the only means now open to God's people to remain on earth and to carry out the great destiny that lies before them. Therefore, let us say, be diligent and lose no time in getting to work.

I hope that *all* who are interested will reply to P. J. Wilkins, in care of H. E. Butler, Applegate, California, for the first address, after which they will receive my London address.

THE FIRST RIPE FRUIT

BY H. E. BUTLER

THOSE that have become acquainted with the revelation of God's purpose and plan concerning the earth and its inhabitants can but see that there is a regular gradation or series of steps of attainment, and all must pass thru these grades before they reach the final ultimate of the world's development. This was symbolized by the laws given to Israel and also by the great temple at Jerusalem. There was a part of Israel, the tribe of Levi, that was set apart from the world, and God said unto Aaron concerning it, "Thou shalt have no inheritance in their land, neither shalt thou have any portion among

them: I am thy portion and thine inheritance among the children of Israel." This is a symbol of what will be in the end of the age, when the fruit of the earth begins to mature. There will first be called out from the world those that are fully ripe; those whose minds are no longer interested in any of the material things of the world; those that have outgrown generation and all its attachments. These will come out from the world and will constitute "the first ripe fruit" brought to light in Revelation as the 144,000, and YAHVEH will be their only inheritance. That is to say, they will be as literally dead to the world and its present interests as those that leave the body and pass into the spirit world, because their whole life will be under the perfect guidance and control of the Infinite Spirit. They will become the temple of God, the place of his residence, as he said by the prophet Ezekiel, "the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

It will be but a few years after this body has been called out from the world and brought into divine order when its members will be as flames of fire, for God will have taken up his abode in them and "God is a consuming fire." And if there were not a people that were coming up thru the same line of attainment, this body of first ripe fruit would be set off from the world because men and women that are in the sphere the world is now in could no more approach this body than they can approach God. But there will be men and women who are following close behind, as it were, but who will still remain in the outer world. These will receive directly from God who speaks thru the body of first ripe fruit, and whose spirit will flow thru it and into those next to it in attainment. These will receive the everlasting gospel and will preach it to them that are still on the earth-plane. These may be called a new church; new and wonderful inven-

tions, new and wonderful facilities will be brought into existence thru them for the comfort and enjoyment of the people. There will be heads of departments, men and women that are qualified to become teachers, heads, and leaders to the world, and these will have interests in the world and for the material comfort of the people.

Having seen this some years ago we accepted what appeared to be a promise of this condition. We were disappointed in one way, but yet whoever is led by the spirit of God will be educated thru that apparent disappointment to know divine order. It seems to us that the preceding article by our brother P. J. Wilkins is an effort to prepare to establish that order that lies immediately next to the first ripe fruit of the earth.

Thus we have a picture before our eyes: The central body, God's temple, and the whole creation traveling together toward like attainment. But there is a narrow line that each must cross before he can become a member of this central body, and before he is prepared to cross this line the prophecies in the Scriptures that relate to Israel, to their posterity and their possessions, will be fulfilled in him, but when he has crossed that line, YAHVEH becomes his sole inheritance.

This picture seems to us to be sufficient for a suggestion for the time to come, and know this, if you are led by the spirit of God you need have no fear of being misled; simply follow the guidance of the Spirit, live the true life, and that inner guidance will never fail you. So let us move forward fearlessly. He that fears is accursed. Not that we should not use reasonable caution, which means that if we are called to act in certain directions we should counsel the inner consciousness, look to God for guidance and be obedient to it. And know this, that all things will work together for your good if you are faithful to the mind of the Spirit.

THE DIVINE SUBSTANCE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

SUBSTANCE is that which *sub-stands* or underlies Ma'ter; it is intermediate between Spirit and Matter. It might be thought, however, that the very existence of Substance rests upon conjecture, but it is clearly mentioned in Scripture in connection with God, stating that the Son is "the very image of His substance."*

The glorified body of the Christ who is exalted to the right hand of the Majesty in the Heavens, consists, therefore, of the Divine Substance, and as we are told that our bodies will be transformed into the likeness of the body of his glory, we know that our spiritual bodies will likewise consist of this substance. Nor are we left in doubt as to what the appearance of that body of glory will be, but several delineations of it are given in the pages of Holy Writ, and more particularly in the vision of Ezekiel† who saw "Above the expanse that was over the heads of the Cherubim an appearance like a sapphire stone formed into a throne and like the appearance of a man sitting upon it. An appearance like fire enclosed him, like the appearance of a rainbow. The appearance of the form was like a Living Glory."

John also gives a like description in the Apocalypse of the Divine Splendor of the Being that he saw, whose "eyes were like a flame of fire; his feet like shining brass when melting in a crucible, and his countenance as the sun shining in its strength." But as one star differs from another in glory, so also does the glory of the divine hier-

* Heb. i. 3 *χαρακτήρ της ὑποστάσεως*

† Ezek. i. 26-28.

archy, of which those who are glorified are hereafter to form a part. So we have descriptions of other spiritual bodies, which are less splendid, but all similar, for all these bodies consist of the same spiritual substance.

For example—the angel who rolled away the stone from the sepulchre is thus described: “Now his appearance was as lightning and his clothing white as snow;” similar to the account of the Transfiguration in which the face of Jesus—“shone like the sun;” while his garments became white, like light. Again, Daniel tells us of “a man clothed in linen, whose body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire.” The description of these heavenly visitants is similar, varying only in degree, and thus we may know at least, how the Divine Substance of which the bodies of the heavenly hierarchy consist appears to mortal eyes; and the frequent mention of fire and light may give us a good idea of *substance* as distinct from the dark opaque *matter* of which the bodies of flesh in which we now appear are formed. This substance is quite distinct from spirit, and is that, we believe, of which the body of Adam consisted before his fall into matter, and into which our bodies may now be transmuted.

“A FOOLISH man, learning that Buddha observed the principle of great love which commends to return good for evil, came and abused him. Buddha was silent, pitying his folly.

The man having finished his abuse, Buddha asked him, saying: ‘Son, if a man declined to accept a present made to him, to whom would it belong?’ And he answered: ‘In that case it would belong to the man who offered it.’”

VOICE OF THE SPIRIT

BY L. D. N.

THERE can be no occult mastery of the elements and forces in nature and man while we are under the dominion of self and sense in the domain of our own being. We must gain the victory and rule here, before we can rule the world and the things of the world. To accomplish this, we must rise to the plane of the spiritual life, which alone emancipates from self and sense and gives the victory over all.

God having ordained and provided this transcendent and perfect life for all men as His children, He stands forever committed and pledged to its complete fruition in their experience.

Man, however, being endowed with freedom of will, this result is contingent upon his own choice and volition. Men must put themselves in the attitude to receive it at the Father's hands, co-operating with Him for it with all their heart, in desire, will, and faith.

If, then, we recognize our dependence upon God for this higher life as a gift and provision of His bounty (as it certainly is), to be desired and sought for at His hands, it is the first and legitimate work of life to seek for it with all our hearts, in faith, even tho the motive be at first a selfish one. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

This awakening to dominant activity of the spiritual nature, the opening of spiritual life and divine love in the soul, and the transformation of soul and body that follows, are not effected by the repetition of formulas,

or any intellectual exercise or process, as such, nor by any activity of the personal ego whatsoever.

The sense nature and its activities, in which the earthly spirit is manifest, must be brought into utter stillness before the pure activities of the spiritual nature, in which the divine spirit or the Father's nature is manifest in man, can have perfect expression in the revelation of God.

The spiritual nature can be thus awakened and sustained in activity only by the immediate touch and operation of the Divine Spirit in response to the earnest desire and faith of the heart. "By grace are ye saved thru faith; and this not of yourselves: it is the gift of God." Until, however, man seeks the vision and knowledge of the Father for His own sake, he does not open himself to the full operation of His Spirit, and the result will be fragmentary and imperfect. "The pure in heart shall see God." It is the desire to see and to know God as He is, for Himself alone, unmixed by any personal consideration, that secures the "beatific vision."

This vision of God is an absolute necessity to the complete emancipation from self and sense, and to bring man to the perfect realization of his own divinity and identity of nature with the Father. The great promises of inspired teaching, including the transcendent gifts of the Spirit, are nevertheless held out to the soul buried in sense, to enkindle desire for them, and to direct the attention to God as its own higher nature and possibilities as His child.

When man responds to this appeal and is led to seek earnestly an entrance upon the higher life, considerations of self are at first the motive of the seeking, and the imperfect experiences usually reached are the legitimate and inevitable result. Sooner or later, however, if the seeking is persisted in, the soul will come, thru effort and failure, to the very door of entrance, and, standing

upon the threshold of the heavenly life, in the searching brightness of its white light of purity and truth, it is confronted with the revelation of its self-seeking spirit, which cannot be carried over, but must be left behind. Nothing but the unselfish spirit of the impersonal, divine ego can dwell in the kingdom of spiritual light, freedom and supremacy; because it, only, is at one with its life and law; it, only, is the true son of God and loyal to the Father's nature. Brought to this self-revelation in the search-light of the divine life and truth, as it sooner or later will be, here or there, the soul gladly drops all it calls its own, that it may be clothed with the wedding garment, the perfect robe provided by the Father. In this voluntary union with God, and this alone, man finds that perfect freedom, health and supremacy of his own being.

"THE poised mind is always the controlled temperate mind. The well-considered thought is followed by the right action. Mind and body grow strong thru use. The different faculties of the mind have their direct action upon the different organs of the body, therefore every faculty should be cultivated. The life should not have excess in one direction, and lack in some other. Nature is not trying to make a genius of man, but perfect men and women who are able to meet any and every condition in life that may present itself and grow strong thru such meeting. Following this course there comes the sense of mental power, the power to overcome. This power is in turn transmitted into physical power and little by little the one who formerly thought of himself as being mentally or physically weak, becomes mentally and physically strong."—CAMPBELL.

A SIGN

BY I. L. HARPSTER

"Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us."—Mark xiv. 13 16.

THE Master was very explicit in giving his instructions to the two disciples who were to prepare the passover feast for him and his disciples. The sign serving the purpose for that event was a peculiar one, but it is quite doubtful whether the disciples understood the full import of the Master's words. No doubt, the immediate purpose was quite apparent to them, but we question whether the mystic meaning was at all comprehended by them. The Master explained many symbols to his disciples, yet he said on one occasion. "I have yet many things to say unto you, but ye cannot bear them now."

The two disciples after arriving in the city and meeting the man bearing a pitcher of water, entered with the goodman into the house where they were shown a large upper room. There being twelve disciples beside the Master, a spacious room was quite important for their accommodation and comfort, where they were to celebrate the feast of the passover. This room was "furnished and prepared," and it was here the disciples were to prepare that the Master might eat the passover with them. This "large upper room" was called the "guest chamber," a place where those only who were invited might attend and where they would be secure from intrusion.

The passover feast was an event that was dear to the

heart of every true Israelite, as it marked the exodus from Egypt and from Egyptian bondage. The "pass-over" signifies a passing over, "the destroying angel" passing over those in the houses where the blood of the sacrificial lamb was sprinkled on the lintel of the doors. While the "passover" was in commemoration of the liberation from Egyptian servitude, yet the sacrificial lamb but symbolized the true passover lamb to be offered up on this occasion. And while the "sign," "and there shall meet you a man bearing a pitcher of water," was given the two disciples to guide them to the place where they were to prepare the feast of the passover, yet it symbolized a future event; a symbolism that would be brought to mind and understood at the proper age and in the fullness of time.

What does the sign typify? Let us see: "And there shall meet you a man bearing a pitcher of water." In other words a water-man. Now as we examine the signs of the Zodiac we find Aquarius, the Waterman, typifying the outpouring of the Spirit. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel ii. 28, 29.)

At the time that the Christ was upon earth, the Sun and its satellites were in the sign Pisces, the Fishes. This represents the feet, the understanding; the feet of the Grand Man of the heavens. The Master symbolized this sign in many ways, which pointed unmistakably to the sign in which they were then living. He particularly typified the Piscean age when he washed the disciples' feet, and on this occasion he said to them, "What I do thou knowest not now; but thou shalt know hereafter."

The sign or symbol employed by the Master in directing the disciples to the place where the passover should be prepared, was to point out the time when our Solar System should enter the sign Aquarius. This took place in the last quarter of the nineteenth century, and since then great wisdom and knowledge have come to earth, which has been the foundation for the marvellous inventions, mental acuteness and spiritual perception, all brought about thru the outpouring of the Spirit.

The "goodman" of the house is the divine ego of man. When the divine ego of man prepares, opens up the large upper room, the guest chamber, then the invited guests will come.

The "large upper room," the "guest chamber," is the spiritual faculty of man, an upper department of the brain. This must be opened for the heavenly visitants. The Master said: "Hereafter ye shall see heaven open [spiritual faculty], and the angels of God ascending and descending upon the Son of man." Again: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The entering with the "goodman" into the house signifies the entering into the house with the Gods, with the Immortal ones in the Aquarian age. The Master's reply to the disciple Peter's question when he asked him what they (the disciples) should receive for having left all and followed him, was : "Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time [Piscean age], and in the world to come [Aquarian age] *everlasting life*." (Luke xviii. 29, 30.)

The Aquarian age having come, the time promised by

the Master, man must prepare himself to enter the house of the Gods. As the Gods are Immortal, man, to enter with them, must become immortal.

A sign has ever marked each age or great event that has come on earth. The Master rebuked the people of his time by saying: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The sign the Master gave the world at his time was "The sign of the prophet Jonas."

"Watchman, what of the night?" "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." A "sign" to the "overcomer."

Another "passover" is at hand. A passing from death to endless life thru the saving of the body. May not the promise "Behold, the bridegroom cometh" soon become a verity?

ORDER, like an angel of light, clears the path we would tread from all imaginary obstacles that reach out to grasp and withhold from us the great gifts that are waiting and ready for our use.

In our Silence the path is shown us, like an illumined vision revealing the glory we seek, guided by the love that seeks us. We also hear the word of wisdom in the movement of the sun, moon and stars. We still hear its command, when we listen, that the same order in our own movements must be obeyed.

In definite order the sun shines for us. God-life responds to the call of Life for us. We know just what to depend upon; we know our sustaining power, for "He hath established the world by his wisdom, and hath stretched out the heavens by his discretion."—MRS. SUSAN MOFFET HAYWARD in *Power*.

A VISION CONCERNING A BROTHER ESOTERIST

BY MARY

ON Friday, June 23rd, 1911, I was alone in my room at 3.15 p. m. when I saw this vision:

I first seemed to be walking in a most beautiful garden, when I turned into a little narrow path, and just in front of me I saw a white seat under a tree and brother H— sitting on the seat. He was clothed entirely in pure white, and around him there was a pale violet light; over his head was a white banner on which was a crimson cross with a golden crown resting upon it. The leaves of the tree over his head were golden in front, but as they moved in the breeze they appeared clear crystal at the back. Then I saw three circles of deep violet with white lilies around the outer edges: one circle rested over his heart; the other two were one at the head and one at the feet. The circle over the heart had in the centre a heart pearls, pierced with a sword, and the words: "The Divine Seeds being quickened by the Sword of the Spirit."

The circle at the feet had a golden serpent upon it, and as I looked its head changed into a very beautiful human face, but clear as crystal and in bright clear letters were the words "Eternal Wisdom."

The circle above the head had upon it a white dove with a lily in its beak, and in living letters of gold the words: "Divine Magic."

The Dove then spread its wings and rested on his head and placed the lily there. Then from each feather of the wings there rolled down a crystal drop like a clear dew-drop and they rested upon our brother's head and im-

mediately became absorbed by him. Then the Dove dropt one of its long quill feathers from her right wing which was caught by the hand of an angelic being in pure white, who placed it in the right hand of our brother.

Next I saw Two Hands holding a golden chalice. The hands were pierced, and some drops of blood fell on the lower part of the chalice, and as they fell, they formed the words "The Holy Grail." Then the chalice was placed in the hands of the angel and the same pierced hands were placed over her hands and the cup was guided to our brother's lips. Then on the white banner above his head were the words in letters of fire: "Drink the Wine of Divine Inspiration from the Chalice of Divine Love." "Drink to the Glory of the Lamb: Drink His Blood: Thou shalt Drink His Life."

Then the angelic being seemed to become a part of the bright aura that surrounded our brother and the brightness grew so intense that it blinded my vision. I saw no more, but I heard the ringing of most beautiful melodious bells, and the soft sound of the cooing of a Dove. When I came back to my surroundings I found it was 4.20 p. m.

"THE well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both."—DRUMMOND.

THE SOUL'S UNSPOKEN SEA

G. G.

At times some mystic muse awakes the heart
And tries to voice a perfect melody
Upon its strings in notes of worded art;
But words at best are only winds that free
The clouddrift o'er the soul's unspoken sea,
While thought is merely broken light between:
If lyric lightning lift a harmony
Of light and shade to sift them like a screen,
Then mute as mated love, may we behold the scene.

The soul's unspoken sea surrounds the stars
Bestrewn amain the varied vast of space;
Its silent meaning balances the bars
Of music motived in their arching face;
The whole harmonial order of their race
Is rhythmic with the truth by conscience kenned;
The glory of The Grantor of their grace
Makes all the lines of mind converge and end
Where wider waves of wisdom far away extend.

REVERENCE that which is best in the universe; and this is that which makes use of all things and directs all things. And in like manner also reverence that which is best in thyself; and this is of the same kind as that. For in thyself also, that which makes use of everything else, is this, and thy life is directed by this.—MARCUS AURELIUS.

CIRCUMSTANCES

BY ARTHUR. S. HOLLIS, B. A.

As we strive to live the Esoteric life, we sometimes find ourselves asking the question: Why are the circumstances surrounding the lives of many of us apparently so adverse to our truest and most vital interests? May be we are seemingly bound by business connections or by family ties; or again, we may be so situated that our time is scarcely our own, and we are under obligation to another, perhaps even among antagonistic influences that seem to stagger our very mentality, and to try to drag us down to the plane whence we are striving to lift ourselves. And our soul goes out with the cry, "O YAHVEH! it is hard to do thy will here." But so sure as this cry goes up, comes an answer—whether from our imagination or as a message, we know not—the one word "Patience."

We have found that it is possible to cultivate a consciousness that is ever active and aspiring after the highest in life, even while engaged in other work; and tho we seem to enter among the people and to share their pleasures and their pains, that it is possible to be really living on a plane back of and beyond the external world.

Then too another thought presents itself in this connection: to regenerate oneself truly into the image and likeness of God, it is absolutely necessary that we should learn to live from within and to become so adamant in our purpose, and so undeviating in our determination that no matter what circumstances arise, we may be emotionally unaffected thereby, for otherwise the life may be poison-

ed, and it will be impossible to retain it. Think of the day when *nothing*, no matter how disconcerting, will cause even the slightest emotional quiver, and we can stand imperturbable in a calm interior consciousness of unity with God, when all around us perchance is commotion and disturbance. And such a state is possible!

Perhaps this slight sketch may teach us one USE that we can make of External Circumstances; we can use them by making them subserve our highest purpose, and the more adverse they seem, the more we should therefore welcome them, for they are here to help us to obtain what is most dear to our heart and soul, the conscious mastery of self.

It is hard to make this thought *real* to our consciousness, that we may live from the precepts it engenders, but it is a thought of truth, and to the extent that we build it into our nature and mentality, to that extent shall we be advancing along the pathway of mastery towards a spiritual consciousness—the only pathway that can give satisfaction, and the only one that, when followed up, will lead us to Eternal Life.

LIVING THE LIFE

"HAVE you counted your blessing this morning?
Have you bathed in the ocean of air?
Have you quaffed from your old oaken bucket,
The nectar that's waiting you there?

Have you tasted the bread of the sunrise?
Have you drunk from the wells in the sky?
Have you sipped from the sweet pool of Friendship?
And, if not, then answer me—Why?"

—PROF. HOLMES TUPPER.

"OUR FATHER"

BY H. E. BUTLER

THE Lord Jesus taught us to pray, "Our Father which art in heaven, Hallowed be thy name." Did it ever occur to you that there could not be a father without a mother? The very word father comprehends mother. There is a great thought behind this, which, at our best, we would fail to express, but we can do this much, we can suggest a thought for you to think about and to enlarge upon, and there is no danger of your enlarging upon it too much, because in its ultimate it is far beyond human comprehension.

The father, or masculine mind, is positive. It is inclined, when not controlled by the negative, to be arbitrary and sometimes even severe. It is the executive. It is the mind that goes out into the business world, combats with adverse conditions and overcomes them. It is the conqueror, the master, the masculine or masterly.

On the other hand, the mother, the feminine mind, is loving, kind, gentle. It is that which builds, organizes, puts in order. It is the mind of wisdom. The mother takes the germ from the father and builds out of it the child; and if the mind of the mother is harmonious, gentle, kind, loving, the child formed by that mind is beautiful.

The Christian religion, so-called, has been denominated a masculine religion. Thru the ignorance and weakness of our forefathers they accepted a Father without a Mother, and they tried to worship the Father God, but in their effort they have made of him a morose, villainous old scamp, who is not satisfied with simply thrashing his

children, as the fathers of old used to do, but he must also plunge them into endless punishment, hell-fire. Think of the viciousness of such a tyrant! If an earthly parent were to act in such a manner, what would the world decide on concerning him? It would say at once: Death is too good for him. Yet we are told by the mother church that such is the nature of our Heavenly Father and that we must love him. Why?—Because we are afraid that if we do not, he will plunge us into that endless hell.

Can you love one whom you fear? If you had a tyrant as a master, could you love him?—Certainly not. You might fear him and that fear would create in you hypocrisy. You would pretend to love him in order to keep him from executing his vicious temper upon you, but all the time, interiorly you would hate him.

This, then, has been the condition of the Christian (?) world for nearly nineteen hundred years, and it has produced a world of hypocrisy and of vicious oppression. The positive mind, which is the result of the worship of a masculine God, is without love, but it is strong; it is executive; it has matured into the great combines that oppress and that are destroying not only the people, but the government. This positive mind wants money and power; it wants to be looked up to from the standpoint of fear, just as the church has taught us to look up to God. We fear him, we do not love him; we look up to him in fear and trembling, and these great money kings who rule our present civilization want to be looked up to, feared, and obeyed—the legitimate outgrowth of the false doctrine of the Christian church, and also the legitimate offspring of the masculine Father without the Mother.

Perhaps you that read these words will stop to reflect upon the memories of your childhood. Many of you will remember the father, the positive mind, as sometimes cross, perhaps morose, and when you really wanted

anything did you go to father for it?—No, you would rather go to mother and ask her to intercede for you. You probably feared father, but you loved mother.

The Christian world has been taught to worship the Father, but, of course, it could not because it was taught that the Father was morose, positive in his demands, unmerciful, and this very spirit has embodied itself in what is now called the civilized or Christian world.

On the other hand, in India and to a certain extent thruout the entire Orient, at least to the extent that the divine Mother is worshipped, it will be found that the people are kind, loving, gentle, inactive and negative. The more devout the devotees of the Vedanta religion become, the more gentle, loving and kind they are, and the more they want just to lie in the arms of the divine Mother love and be loved; they have no idea of the positive, executiveness of life. Therefore the inhabitants of India, as well as of the entire Orient so far as that spirit is dominant, have become negative and, as the Occident would say, worthless. They have developed no sciences; they have developed no great knowledge save that which relates to the spiritual; they are poor and miserable and subject to famine and pestilences of all kinds; in fact their condition is such that nature is sloughing them off as unfit for perpetuity.

These two states: the state of the Orient and the state of the Occident, are two radical extremes, arising from the division of one great truth. The Occident worships, or pretends to worship, the Father; the Orient worships the Mother, and each leaves the other Parent out of consideration.

The Lord Christ taught us that in the marriage relation the man and the woman are one; not two, but one. In the true divine order man can love woman; he can open the inner sanctuaries of his nature to mother, who is lov-

ing, kind, and good; to sister and to wife; but when brother comes, that side of his nature closes up; he must then enter the intellectual, the mental; he must be positive.

Thus we see two extremely opposite attitudes of mind, and as mind is all there is—because by mind, by the word of God, the worlds were made—and as that mind is the mind of the Father (but bear in mind that there can be no Father without a Mother) therefore all the laws of nature, the producing laws that brought us into existence, are the harmonious blending of the Father and Mother mind. The Father—knowledge, understanding, power, executive ability; the Mother—love, gentleness, kindness, protecting her children: these two combined have made existence possible for man upon the earth.

When we realize these facts let us benefit by the knowledge; let us cease to pretend to worship that which we cannot love, a tyrannical Father, but let us think of God as both Father and Mother. It will not be difficult for man to love God as Mother, nor for woman to love him as Father. Men can perhaps look back upon their mothers with loving remembrance, recalling her gentle, loving, forbearing nature. No doubt all have seen mothers that were very indulgent with their children, bearing the most outrageous actions. You have also seen mothers that had several sons, among them perhaps there was one that was very wayward, addicted to all kinds of extremes, but did the mother cast him off? did she reject him?—Oh, no! The father did, yes; but when you come to enquire about the mother's feelings regarding that son, you find that she loved him more than all her other sons. That divine mother love in her tried to love that wayward son into order; by the power of love she strove to redeem him. She did not know what she was doing, but still that was the great underlying fact. Where did that

mother get that faithful love? Was it not the expression of the divine Mother in her?—Certainly it was.

Taking into consideration these facts; recalling the words of the Master, "Call no man your father on earth: for one is your Father, which is in heaven," and bearing in mind that the idea of a father without a mother is unthinkable, let us say, in this more enlightened age: One is your Mother and Father, even God. Brother, you can love Mother, can you not? because she is the opposite of your nature. Sister, you can love Father, because he is the opposite of your nature.

We stand here in a world of mind, a world that has been produced by the same laws that produced us. What are these laws? Father planted the seed and left it without a thought beyond the planting. Mother took that germ and built a beautiful body, brought into existence a pure, lovely child; she took care of it, loved it, and nourished it into manhood and womanhood. As on earth, so in the heavens, "As below, so above." Our divine Mother loves all her children. She is a very indulgent Mother. You may sin against her laws; you may be vicious; you may be as unkind as possible, but she forgives you; she holds no enmity against you. But if you go on and on, the time will come when she will see that there is no hope, then what? She lets go of you. Then the body simply perishes, the man dies as soon as Mother lets go. But while Mother holds a hope of redemption she loves, cherishes, and feeds with her own sustenance the wayward child. But remember that even Mother with all her love, gentleness, forgiveness and forbearance may become discouraged and let go, and when she does let go, then there is no power on earth or in heaven that can save us.

On the other hand, you my brothers who feel alone, who feel that life is a struggle, that there seems to be no

light, life or harmony anywhere, remember that God is love, and the divine Mother love encircles you. She loves you with that precious Mother love. Can you not realize that love? It is more precious than all the wealth of the world. You sit down in your room alone, perhaps forsaken by all men. You think of Mother and that dear, sweet home filled with love. Can you feel alone? Why no, you are at home; you are where Mother is. She loves you, and Father loves you, but with a different feeling. Father and Mother are one, but Mother approaches you with that dear, sweet love, that restful, gentle peace, and Father is ever present with his power of mind, with his strength of will, with his ability to do and to accomplish, to conquer and to achieve. Words cannot express the grandeur of the Father's nature, but you cannot always be in that positive attitude of accomplishing and achieving, for your body was formed by the divine Mother, by love, and when it gets tired it wants to rest. And where is the place of rest?—In the divine Mother, in love, in that sweet, gentle love of home and of family. We are all a part of the family of the divine Mother. Pray the Father for that loving home, the home of the divine Mother and the faithful, devout Father, which is ever open to us.

When the Lord Christ was here he gave us the parable of the prodigal son, who wandered away from home, squandered his wealth and finally awakening to the fact that he was poor, hungry and naked he returned to his father's house where was abundance of all that is good. His father, seeing him from afar, ran to meet him and fell upon his neck and kissed him; he took him home and did more for him than he had done for his elder son who had not wandered from home but had remained faithful. All this was the expression of the divine Mother thru the divine Father.

You who no longer realize that pure, sweet love from the heavens should think of it as embodied in the divine Mother, and when you have properly mused on these things, then—we will not say, you ought to love God, for there would be no use in that, but we will say, you cannot help loving that divine Mother. You cannot help loving not only the divine Mother, but also the other side of her nature, the divine Father. Then the keeping of the commandment, “Thou shalt love the Lord, thy God, with all thy heart, and with all thy mind and with all thy strength, and thy neighbor as thyself,” will be found in you a spontaneous action. You will fulfil the commandment because you cannot do anything else, because the love in you wells up and expresses itself without effort, and above all, without hypocrisy. God is love and so are you, and you cannot live without it.

Are you a man in business? Have you for years lived in that positive, executive, combative attitude? Do you feel that that is all of life? Stop a moment; look within; can you live without love? You certainly cannot. The very fountain of your life is dependent upon the spirit of love.

Therefore let us return to the one great central thought—God is, and his nature is love and wisdom, Mother-Father. Then dear, tired children, place yourselves in the hands of Mother-Father and rest there, for there is a love, a gentleness, a protectiveness in that great center that you feel so much the need of, and nothing can take you out of the bosom of the divine Mother; she loves you with a perfect love and she will bring you to the Father and make you one with him, as was designed in the beginning.

Holy peace abide with you.

THE MYSTERY OF LIFE IN CHRIST

BY MRS. E. PRENTISS

'I WALK along the crowded street, and mark
The eager, anxious, troubled faces;
Wondering what this man seeks, what that heart craves,
In earthly places.

Do I want anything that they are wanting?
Is each of them my brother?
Could we hold fellowship, speak heart to heart,
Each to the other?

Nay, but I know not! only this I know,
That sometimes merely crossing
Another's path, where life's tumultuous waves
Are ever tossing,

He, as He passes, whispers in mine ear
One magic sentence only,
And in the awful loneliness of crowds
I am not lonely.

Ah! what a life is theirs who live in Christ;
How vast the mystery!
Reaching in height to heaven, and in its depth
The unfathomed sea."

CORRESPONDENCE

Southsea, England, August 13, 1911.

Hiram E. Butler, Esq.

Dear sir:

A copy of your magazine, "Bible Review," was lent to me recently to read and it has led to my wishing to write to you.

I cannot tell by it whether your Esoteric Fraternity is Theosophic. I have been in touch with the Theosophic Society for some years, but am not a member now, as I am too intensely Christian. For some time I have been trying to institute a Theosophic-Christcod, which I think is certain to come in the near future. I was in America for about two years during 1890-1-2 and while in St. Louis I began a very interesting study on Colour Music, using a triple scale of Music Colour and the meanings of each. This enabled me to grasp, more than I might otherwise, the cycles taught in Theosophy.

It was the article, "The Seven Ages or Dispensations of Man," by Rev. Geo. T. Weaver in your Bible Review, that attracted my attention.

The triple scale I studied led me to look for a great change during the eighties. I believe Mme. Blavatsky puts it 1888. Mr. Weaver writes: "Our system of worlds past out of the sign Pisces, in the great cycle, into the sign Aquarius, in 1881 A. D. We are then within the Seventh Age."

According to the Theosophic teaching, each Manvantara or cycle of Creation is in seven great Rounds. Each Round has its seven Root Races and each Root Race its seven Sub-Races.

We are now in the 5th Sub-Race of the 5th Root Race of the 4th Round. That is, the World has past thru the first half of this great Manvantara, the outgoing and downward, the Age of Man, and has entered upon the second half, the revealing and spiritual—the Age of Woman. This Turn of the Scale took place—so far as we can see—Two periods before the coming of Christ. In all scales there are two intermediate notes—the first and second—the third gives its determinate nature.

According to the Hebrew reckoning of 360 periods in a scale, 1880 marked the completion of a fifth from the beginning of Christianity. This would seem to show that the *Christian Race* does not date from the date of the Christ—as it should coincide with the 5th Sub-Race—and that is not yet perfected. So far as I can see we are now passing thru the 6th phase of the 5th Sub-Race. The meaning of the 6th is fourfold—“Godlikeness, Righteousness, the Perfect Balance, and the Secret of Eternal Generation.”

If I hear any statement of facts I look for their evidence in the World—and in this regard we see the occult cults springing up in all directions, showing the indications of Godlikeness; we see the quickening, in consequence, of a sense of Justice which impels to Righteousness. We see the action of Perfect Balance in the effort to equality of peoples and especially of the sexes—and we see the study of Generation in the growth of the science of Eugenics.

But we are told as a test of truth—“By their fruits ye shall know them.” Fruits come only at the ending of effort—and so it may be that we are finishing the 6th phase, and that we entered upon the 7th phase of the 5th Sub-Race in 1881.

The seventh meaning is Reverence or Divine Awe—that is—the vivid realization of God as Creator and as in

everything. Now the sign Pisces is always considered the sign of fecundity, and hitherto the sex function has been given full and free sway.

But in regard to my work for the Theosophic-Christhood, I have been urging that the time of irresponsible production of quantity is over for ever; and that we are entering upon a time of responsible production of quality—no longer producing the unfit. The Theosophists are preaching the preparation for the 6th Sub-Race, which is to spring up in America.

Even the 6th Sub-Race must have some characteristics of what the Being will be in the great 6th Round—and so the coming 6th Sub-Race must show more of Godlikeness, Righteousness, Perfect Balance, and a Knowledge of Generation than has ever been held by or been possible to humanity before. It has not been possible because of the subject and despised position of Woman. And it would be during the 6th and 7th phases of the 5th Sub-Race that the *mental* preparation would prepare the higher Parentage.

Aquarius is especially the sign of the Christ—and the coming 6th Sub-Race will be tuned in all its actions to the note of Christhood and that will be the note of those who are to produce the Race. If we are indeed in the 7th and concluding phase of the 5th Sub-Race, then the Christ-Race, or it would be more correct to say—the Preparatory Christ-Race, the 5th Sub-Race, began 60 B. C. and will end in the year 2160 A. D., this 7th phase having still 249 years to run.

Now the meaning of the 5th is Knowledge—and the spreading of Knowledge is as waters covering the sea—or the land, for it is Culture Power. Jesus, the first Messenger of the Christ, said he would give living water, that those who drank would never thirst again.

Christian teaching has been essentially *Culture*. It has

spread over the whole world, penetrating into every nook, rooting up what was rank with exhausted value, putting in its place what revived to fresh life—until now there is a great body of one speech practically ruling the world: The British Islands, the Head: England, the mouth; Scotland, the Nose; Wales, the Ears; Ireland, the Eyes; America-Canada, the great Heart-Body; Australia and New Zealand, the two Feet; India and Africa, the two Hands—One Great Body, ruling the Christ-Empire. When men realize this and become *One in Christ*, there is nothing of good that they shall not do. But to reach this high state, men must sink Brotherhood in Christhood—for the 6th, the Christ, necessitates Perfect Balance, and that is impossible with a word as keynote that admits only of Masculinity and that sterile.

So if this is correct, the 7th phase of the 5th Sub-Race entered its 2nd stage in 1881—the second meaning is Understanding, which is as Peter, the rock of substance in a sea of liquidity. Following this reckoning, the third or Christ stage occurred during this century—the year 1902-3. That was the year that King Edward was crowned—and it was he who prepared the Way for realization and acceptance of the Peace of Christ; Queen Victoria saw the consolidation of the Christ Empire; King Edward brought into it his Power as Peace-maker; King George (George meaning husbandman), already called the Bridge-builder because of his Knowledge of the Empire, will bring to pass the realization of the Christ Empire. When he is crowned in India in December—the words of the great Halleluia Chorus of the Messiah will be fulfilled: “The kingdoms of this world have become the kingdom of our God and of his Christ, and He shall reign for ever and ever.”

Now the cult of Christ is essentially Psychic, of the Soul—and so it comes that those who are of the Christ-

hood are led into the way of culture of the *Christ-psyche*—and so we shall see the occult studies becoming scientific—so that people will no longer work in danger of ignorance.

It is stated in some of the T. S. literature that Jesus was born 100 years before the accepted date. Perhaps the date has been purposely obscured so that there should be no dependence upon “times and seasons.”

Cycles are like colours in the spectrum, they so blend in their beginnings and endings that it is impossible to tell exactly when one begins and ends. Only we can see generally, and so know as we know seedtime and harvest.

In some of your literature that I have seen, there is more than a hint that you possess some knowledge of a higher use of Sex. As that is a subject to which I have given much study—and which all must study if they enter the Christ Service—I should be grateful to you if you could tell me of it. At present, so far as I know, there are only two methods considered as “higher”—and curiously enough they are opposites. One is a stricter celibacy that stops all sexual activity; the other is what leads to “Free Love.”

Studying by the light of Theosophy and Christianity, sex activity is cyclic and takes well defined courses.

There was the physical period, when human sex was as unconditioned, as natural and as painless as with Nature. Then came a period corresponding to the Astral plane, passional, uncontrolled, irresponsible—and defective, full of self-delusions—and that period we are just ending. Now comes a period corresponding to the Mental plane, when sex activity in the Human must be according to full knowledge and acceptance of responsibility. The beginnings of this are shown in Genesis.

But in the early beginnings—men “know” their women only as physical—as “bone of their bone, and flesh of

their flesh," and it leads to worship of Personality—and physical perfections. Even that Knowledge could come to Man only after Woman had been separated from him, so that he could *see* her as she was, as God made her, and not as Man imagines her. And now again is seen the same process of separation—Woman impelled and enabled to become independent of man, so that man may see Woman as a *Mental* entity, and realize her as "thought of his thought, and light of his light," that is, that Woman is as much an integral part of Man's mental life, and as necessary to his mental perfection as she is recognized to be of his physical being. When this is realized it will be seen that that which is the Power of Sex is an electro-spiritual force, equally creative and destructive—just as the electricity of the ether, and that the electro-spiritual force is to the Human the sap of the life of Being. And like the sap of the tree, it is first of all for the perfecting of Being in the two distinct Powers of Male and Female—as a tree must be perfect before it can produce perfect fruit. But as the Human is of the *thought* plane, so the "thought of sex" must first be perfected. That is why we are told in Genesis that the Human was created in the image and likeness of *God—Male and Female*, equal in value. When each is perfect in essential Being, then Sex Power is for harmonizing the two forces together so that as with the positive and negative of electricity, they produce, by their inter-play, an electro-spiritual Mental Light and Power of action. When that stage is perfected and the two are in perfect relation, there would come the opening of the Christ-psychic vision, revealing unmistakably to each the one he should wed, and only when this is so revealed should there be sexual union. Then when two are so wedded—literally, the "marriage made in heaven,"—still there should be

pause for the inter-harmony that would give light and power and the moment for conception, and no child should be counted as "born in the Christhood" except so born.

Are men ready for such self-control and such co-work and acceptance of women as their equals in mental worth?* Nay—in matters of sex it is woman who must lead. It is so instinctively in the world of Nature—it will become so intuitively in the Human, as men realize the inner meaning in the words, "It is not good for man to be alone."

Hitherto men have *dominated* women—are there *any* men ready to subordinate themselves sexually—not in *cessation* for self-purity or other self-pain; but in self-controlled *working*, for the glory of life! When men are ready—and they will be when they see that their own further progress is barred if they are not—then women will be able to rejoice in their sex as never before—and it will come into fulfilment—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

There can be no *glory of life* to men until the woman-gate is lifted up above men's heads—and that must lead to such a battle of passions as will need the Lord, the King of glory, to win—but when won—then will there be born into the World the "hosts of the Lord"—a humanity as much superior than the present as the present humanity is superior to the animals. Will your sex-culture lead to that? I shall be glad to hear how far you can

* ARE women ready? [Ed.]

throw light on these problems. If I am correct in reading America as the Heart of the Christ-Empire of English Speech, it is from America the new sex cult will go forth—"For out of the abundance of the heart the mouth speaketh," and already the three occult cults have arisen in America, and a fourth—the Theosophic-Christhood—should have its origin there too.

Yours sincerely,

Ellen S. Gaskell.

EDITOR'S NOTE.—We publish this letter because it is so characteristic of the sphere into which the study of Theosophy, so-called, leads the mind. It will readily be seen by this letter that the mind of the writer is flying thru space without so much as a rest for the soles of her feet.

Modern Theosophists have much truth, probably more truth along their line than any other organization, but they have no God; they have no center; they are just wandering over a waste of water, like Noah's dove; they do not present so much as an olive branch of promise of something substantial. But still, from India's store of research and knowledge they bring many suggestions worthy of thought. Of course the same suggestions can be obtained from other sources arising in India, and many of them have a more solid base.

The writer of this letter feels the need of something to rest upon, therefore, as she says, she has been "trying to institute a Theosophic-Christhood." That is just what has been established in the great Esoteric movement, which was begun nearly twenty-four years ago under the auspices of the Esoteric Publishing Company; it is established and fixt and no power on earth can remove it from its foundation, as the Cause and Author of all things has imparted to it his life, his mind and his will, and who can turn it back?

We do not feel like passing the many thoughts presented in this letter without commenting upon at least one point, a

point that has been made so prominent of late years and one that is most unreasonable. We refer to what the writer of the letter says of woman's position being degraded. During our own experience of at least fifty years woman has been revered, bowed to, knelt to and worshipped. The very custom among men of removing their hats when in the presence of women, as if coming into the presence of some king or superior, shows the deference that is shown to her. But women are making a great ado about the abuse in their more private relations. It is true that man, the positive, is always the aggressor, but is he really the most aggressive? Every woman living knows that if she wants to get a hold on man she begins in her subtle way to lay hold on the vulnerable center of his life, and when she has aroused it, she throws up her hands and exclaims, "O how villainous, how low is man!"

No, men and women are brothers and sisters. They have the same parentage, the same qualities, the same characteristics. One is just as low, as sensual, as devilish, as high, as holy, as God-like, as the other, and until woman stops her ranting about man and begins to look at herself, there is no hope for her. Yet there is something in the relation between man and woman that, when in harmony with the Divine purpose, will lift them into the very consciousness and presence of the Infinite, but just so long as uncultured and unrestrained generation rules, as it does among the animals, just so long will humanity be only animals and no more. Because of this fact the Esoteric work has from the beginning advocated regeneration, control of the vital currents of human life.

BOOK REVIEWS

WE believe there are few, if any, of our readers to whom the name, Annie Rix Militz, is not known as representing a very beautiful soul; one who for many years, thru her books and lectures, has beckoned the world and pointed the Way of Life after Christ. It gives us great pleasure to commend her new magazine, *THE MASTER MIND*, to you. No. 1 of Volume I. begins with October 1911. If you will send 10 cents for that number you will receive in it her initial article, *THE COSMIC CONSCIOUSNESS*, which is exceptionally fine. There also begins in this number, *PROSPERITY: A Course of Six Lessons*. It contains other good things; and, as Mrs. Militz has long had a knowledge of the regenerate life, there is reason to expect a succession of valuable instruction thru her magazine. Address The Master Mind Magazine Co., 802 S. Union Ave., Los Angeles, Cal.

CONTINENCE AND SEXUAL HYGIENE, by Pramatha Nath Dey, A. B., a young Hindu Alumnus of Ohio State University: a pamphlet of 45 pp., price 35 cents, which we have in stock. Address The Esoteric Publishing Co., Applegate, California. In the author's own language: "The book aims to embody in concise form the lessons that are handed down, in far-off India, from generation to generation, as to how to lead a Continent and Chaste life, a life of Enchanting Freshness, Magnetic Attractiveness and Intellectual Brilliancy—The Charming Life of Brahmacharya" which means Conservation. We are informed by this author that, "While in India, my instructor lent me a copy of 'Practical Methods To Insure Success' to read. Few books imprint my young mind so much as that little book." So, we feel that he and we are friends, each working in his own way, for the extension of the great Truth of world deliverance, and we are sure that every one would find in Mr. Dey's book delightful ideas and methods in the subject treated; and we trust and believe the little book will prove a valuable investment.

—ADNAH.

EDITORIAL

OUR attention is frequently called to new organizations under various names but claiming as a basic principle the regeneration. We hope they understand what the regeneration means, for it cannot be practised without producing good results. But it must be borne in mind that the simple separation of the sexes, cessation from generation, is not the regeneration. If it were, the Shaker communities would be governing the planet to-

day, but in place of this, they are rapidly decreasing; many of their leaders have died insane wrecks, because they had no knowledge beyond simply the separation of the sexes.

The regeneration as taught by the Lord and as we have tried to present it to the world, means a great deal more than is generally understood. It means self-corquest; it means that men and women must be able to lay hold of the fruit of their own body and retain it; thus using the generative forces for the regeneration of self, which is the only legitimate meaning of the word regeneration. There are many who think that the separation of the sexes is all that is necessary, and they have no idea of the necessity, and less of any method, of stopping the involuntary waste of the life, and because of this they are in a worse state than they would be if living in generation, because they are in danger of being obsessed by evil influences or evil spirits. There are many, very many that have become weakened and even insane thru such influences.

All those who teach simply the separation of the sexes, or, as many are doing, the sensual relation of the sexes under the name of regeneration, are teaching errors, and as there are all manner of phases behind what is called regeneration, each should be careful to use the highest and best within him that he may know the truth from error. We should remember that the distinction between the mind of the animal and the mind of the son of God, is that the mind of the son of God, thru unity with the Father, is illuminated to know the truth, and thru it he is made free from danger of being misled.

Those who idealize the simple life just because they are—shall we say, too indolent, or incapable of knowing the truth, would lead us back to the animal state, to where the American Indian was when America was discovered. But you that are wise will remember that the Father has promised us all things, if we are faithful, that we may use them for our profit, which will redound to his glory.

The great change is now upon the world; selfishness, with all its terrible results, which are now convulsing the whole world, will pass away and the spirit of brotherhood will take its place. May the Spirit of the Highest hasten the incoming of his kingdom.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., December 1911

Body	Enters	On	h.	m.
		day		
☾	♈	2	11	33 p. m.
"	♏	5	1	8 a. m.
"	♍	7	0	46 a. m.
"	♎	9	0	31 a. m.
"	♐	11	2	19 a. m.
"	♌	13	7	27 a. m.
"	♍	15	4	0 p. m.
"	♊	18	3	0 a. m.
"	♋	20	3	15 p. m.
"	♎	23	3	57 a. m.
"	♏	25	4	9 p. m.
"	♍	28	2	26 a. m.
"	♈	30	9	21 a. m.

♊	♋	22	5	45 p. m.
♀	♎	4	6	29 a. m.
"	♏	22	5	4 p. m.
♋	♐	2	1	17 p. m.
"	♌	9	11	24 a. m.
"	♍	15	4	56 a. m.
"	♊	20	5	30 a. m.
"	♋	24	11	52 p. m.
"	♎	29	10	16 p. m.

On December 1st ♂, ♏, ♌, and ♍ are situated as follows:

♂	♊	5°	10'	14"
♏	♈	26	11	23
♌	♍	17	30	16
♍	♏	28	51	15

BIBLE REVIEW

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DECEMBER, 1911.

No. 3

GENERATION AND REGENERATION

BY H. E. BUTLER

THERE are many things in psychology that have been known for centuries by those who give attention to such things, that for the last fifty years have been drilled out of the mind and thought of the people, to an extent that at the present time it is popular to say and to try to think that anyone that believes in anything that cannot be seen and handled is superstitious and ignorant. If the public would stop to think reasonably, it would see that the so-called scientific leaders have gone to such ridiculous extremes that they are more superstitious than even the heathens of a thousand years ago—superstitious in the sense of ignoring some of the most vital and profitable truths. They have gone to the extreme of disbelieving in anything that pertains to a future existence. Many of our leading scientists have tried to impress upon the mind of the public the idea that when a man dies that is the end of him and that there is no spirit, no God, nothing but this earth and its products; that man is its product and that he lives and dies just as all life on earth lives and dies. But there has now come a reaction. Now they have awakened to the fact that they have reached their limit.

They can go no further until they recognize the fact that there is something beyond the cognizance of the five senses.

What we have to say will be relegated by many to the realm of ignorance and superstition, but in reality it belongs to the realm of knowledge and wisdom, and in the future it will be known as such.

There are in existence (and it was recognized by the Lord Jesus) spirits that are called demons or devils that in extreme cases infest members of the human family and produce disease and insanity. If you will read your Bible carefully you will see that in nearly every case of healing by the Lord, it was done by casting out a demon. Read the account in Matt. viii. of the Christ's meeting two men out of whom he cast legions of devils and permitted them to enter a herd of swine. "Oh," say the would-be wise ones, "that is all a myth." But we are not dealing with the would-be wise; let them go on in their ignorance and superstition and die as the animals die. We are dealing with facts, and so was our Master, the Lord Christ.

The main thought that we wish to bring before your mind is that which has been the cause of the destruction of more men and women (more largely women) than any other demoniac influence that has acted upon the people since the new and everlasting gospel was presented to the world in the Esoteric teachings. It is this: Every man and woman born into the world is the embodiment of some thought of Divinity expressed thru parentage, prenatal conditions; and as the elements are filled with thought-forms of every conceivable nature, which thought-forms are called demons (for remember that "By the word of God the worlds were made," and that he created man in his image and likeness, capable of creating thought-forms), therefore every man and woman has in-

corporated within their organism thru negativeness, perhaps in childhood, elementals or thought-forms that are devils. In other words, it is acknowledged and recognized that every person has two spirits: one attracted to darkness, perversion and evil; the other, to righteousness, light and knowledge.

As children grow up to manhood and womanhood, the evolutionary conditions, or, if you please, circumstances, force upon them the necessity of using the highest and best within them in order to maintain even a physical existence in the world. This suppresses the lower and evil tendency and holds it in abeyance; but to whatever extent a person is disposed to follow the dictates of the senses, the appetites and passions, these dark and evil thought-forms unite with him and help him in this direction; and to whatever extent he turns his mind toward thought, righteousness and goodness, the angels of the Divine Presence help him in that direction. This gave rise to the saying, attributed to Plato we believe, that every person has a demon or dark spirit, and an angel or light spirit, attending him. This is the truth in a general way.

Since the Esoteric truths have been given to the world, and especially since the advent of the little book "Practical Methods To Insure Success," all persons into whose hands these teachings have fallen have been caused to take sides, either in favor of divine truth, or in favor of demoniac evil. The little book has opened the door for a great number of people to take up the Esoteric teachings in general, and especially the teaching of the regeneration.

Let us stop to consider what the word regeneration means. *Re* is a prefix meaning *again*. *Generation*, as everyone knows, is the beginning of individualized life. Then to generate again would necessarily be to add to

and to reproduce the child nature, the vital quality that produced the organism. In other words, we may say, the reproduction of the vital and spiritual qualities of the individual. Thus it is apparent that the word *regeneration* means to take hold upon and to control all the generative forces and to cause them to renew and revivify, revitalize, the organism thru and by the power of the mind and will of the individual.

It will now be seen that to begin the work of regeneration the individual must at once begin to control the act of generation in order to stop the outflow of the seed of life, or the generation of organisms outside of himself, and to retain the vital elements that originally produced him, and thus retaining them within himself he reproduces, revivifies and increases his own personality.

In our teachings in the past we have held before the people the necessity of first stopping the work of generation, ceasing from the act of generation, and also of holding and controlling the generative fluids and utilizing them for the regeneration of self.

Men and women, and especially women, are the embodiment and expression of love. God is love, and it was the design of the Creator that woman should be kept pure, and uncontaminated by the struggles and worries of an external existence and that she should become the embodiment of Divine love in the generation, express in motherhood, the love of husband, family and home. There was implanted in every man and every woman an ideal companion, the ideal of a loving companion who would be the strength, the power, of the weak side of their nature, the other half of their existence; the two halves becoming one perfect whole in which would exist peace, joy, love, and eternal happiness. This ideal is planted deep down at the very root of life's existence; it came from the Creator when he created man. Men

and women marry thinking they will obtain this condition, but on awakening to the fact that it does not exist in the generation, they become dissatisfied, and some worry their lives away. When the truths of the regeneration as taught in the Esoteric teachings, especially in the little book "Practical Methods," come into their hands many of them receive it, but, as Jesus said, not having any root in themselves, they pervert it to their own passionate nature; that is to say, they simply apply the thought to the separation from the sex relation, and take no thought of all that belongs to it.

For instance, the Shakers have worked for over a hundred years on the one thought of the separation of the sexes, thinking that means regeneration, and many of them have allowed the demon of perverted sex to control their imagination, and it has manifested in the form of spiritualism. Therefore they claim that they are the original spiritualists, for that demon in the life of men and women, when given control of the vital currents, soon gets control of the mind and of all that belongs to manhood and womanhood, and in place of sex being a regenerative force, it at once becomes a degenerative force. It is because of this that the Shakers are dwindling to nothing, and in place of an increase of mind, wisdom, knowledge, and all that belongs to manhood and womanhood, these powers are decreased, and many of their leaders have died wrecks of insanity.

What does this mean?—It means this: During the twenty-three years of our public work we have received many letters from women, saying, "I have lived the regenerate life for many years and yet my health is bad and I have no consciousness of added powers, etc." Why?—Because they grasped simply the idea of the separation of the sexes, without taking up the vital center, the all-important part of the teachings, the stoppage of

the waste of the life. Many write us that they are regenerated, but when we come to know them we find that in place of their being regenerated they have given up their individuality to a dark spirit, to a devil, that controls them, and in place of their being full of life, buoyant, active life springing up like that of a child, they are weak, sick, and deranged in every part of the body. Yet they claim to be regenerated, when in reality they are degenerates, having given themselves up to dark forces.

There is another fact that is very important in this connection. It is this: Every woman and some men have an ideal man or woman that ever lives and floats above them in their imagination. They have a vague ideal of that loving—yes, divine—companion that will be to them all that their soul longs for, and when they begin to live the regenerate life, even tho they begin to try to conserve the seed, they allow this ideal to become their god; in place of looking to God and consecrating their lives to him who made the world, they center all in this ideal. This opens their inner consciousness to demons, who at once begin to simulate this ideal and to personify it, and thus they are accepted as that ideal companion. When an individual has thus accepted such a personification, in place of following the regeneration, this ideal companion at once lays hold upon the fountains of the individual's life and creates the imagination of actual sex relation and continues to waste his (or her) life and to drag him down until he is physically a wreck, hopelessly under the control of devils. Jesus said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." The only reason it is not possible to deceive the elect of God is that they look directly to God in place of looking to an ideal companion; they crucify, conquer and

overcome their own desires and merge them into God, the source of their being. This guards them against following evil spirits.

There is another cause for this wonderful deception. When men and women begin to live the regenerate life in truth, they find upon meeting the opposite sex, with their pure inclinations and disposition, that their united thought and feeling—yes, and even their active passions—create in them the spirit of devotion, and that it is a means by which they reach out and actually touch and become conscious of the Spirit of God; a spiritual consciousness flows in and this causes them to believe without a doubt that in unity resides their hope of immortality. Thus they are drawn together, and after they have come together in marriage, or at least in the sex life, behold! that high ideal and deep spiritual consciousness is shattered. If they are tenacious to their principles they still feel that there is in their unity that which lifts them into the consciousness of Divinity, and no argument can convince them that they are not right in pursuing the course they have begun. But not having absolutely united their life with God, they have not absolutely overcome generation, therefore they will continue to oscillate between spirituality and demonality, until finally the Spirit of God leaves them and they go down into darkness and death.

The great truth underlying these wonderful experiences is found in the words, "Neither is the woman without the man, nor the man without the woman, in the Lord." Woman was designed to stand between man and God, to stand as the love-spirit and therefore the inspirer from the fountains of divine life, and so long as man and woman are able to continue in harmony with that law they reap the reward, but no one is able to continue in harmony with that law until he has absolutely overcome

all voluntary and involuntary loss of the seed and has united his life unreservedly with God. If two unite before they have done this, they go on but a short time before they find that they have fallen into the depths of darkness and despair.

Because of this you will see why all these many years we have emphasized and insisted on the absolute overcoming of everything that pertains to the generation. And not only this, but that which is of equal, if not greater, importance, namely, the uniting of one's life, hopes and desires to the God of the universe, and looking to him for all inspiration of knowledge and wisdom. It is necessary not only to look to God for all knowledge, but to utilize one's own mind-power, understanding, and entire capacity of manhood or womanhood in searching for truth and understanding, demanding a reasonable reason for everything. For God, our Father, remember, is the source of our being; he gave us reason; he gave us power to know, to understand, and he expects us to use all the powers we have; not as the scientists and materialists of our day use their powers to obscure all the light of truth in a spiritual direction, but to use our powers of mind without regard to what people say. We should have but the one desire, to know the truth and the right that we may live according thereto, and should stand upon our feet as men and women of mind-power, superior mental ability, and go forward doing what we know is right and just, regardless of everything else in the world; but avoid the old demon, the darkest of demons, egotism, self-elevation. Remember that you cannot rise above your Creator, yet strive to if you can, but at the same time remember the Source of all that you are, and remember too that as soon as you allow egotism, selfhood, to dominate you, you separate yourself from God and fall ignominiously into darkness and death.

Be that which you are; be all that you are: let every power of your nature be alive and awake, and whenever you find deficiencies—and you will find them if you are honest and zealous—then look to God as a little child looks to its father, and when you have thus placed your life—symbolically speaking, your hand—in the hand of God, to follow on to know, to do, and to be a son of God, possessing the attributes of power, wisdom, knowledge and understanding of the Father, abide there. Remember always that you are still a growing child, learning from the mind of your Creator. Therein is safety; therein is the foundation of attainment of all that is desirable in human life and consciousness. Let the world sneer; let the materialists ignore you; let the so-called Christian pass you with his nose in the air (having too light a brain to keep his head on the proper level) and be that which you will to be, a child, a son, of God.

May the spirit of divine wisdom instruct you as you read these words. Peace be with you.

OUR OWN PEOPLE

BY P. J. WILKINS (London)

THE chosen people of God are now called upon to cast in their lot with one another to the farthest possible extent. They will thus begin to form a world within a world, a *regenerate* world within an *unregenerate* world, so that the whole world may learn righteousness and truth from God.

These people are here, some more ready than others perhaps, but still they are already here and YAHVEH Elohim will disclose them to each other as soon as we begin to move. Thus do we "choose the good" (the very best we know) as we gradually withdraw ourselves from those who belong to the old order of generation.

Our external activities and duties may remain about the same, altho they should soon result in much greater prosperity, but we must cease to forge new links in the chain of our association with unregenerate men and institutions. We pass on, their lives can *never* harmonize with ours. Our life and duty lie before us. We must seek to link our lives one with the other and with each other as occasion demands.

As a rule it will be found that the regenerate people are not occupying prominent positions in the world at the moment. In any case one of the features of the call is that they now have to do so—after their own fashion.

The point that we have recently endeavored to bring home to all is, that unless we begin to assist each other materially, *i. e.*, by drawing and keeping together in business, socially, and elsewhere, somewhat after the

manner of the Jews, and thus keep ourselves entirely separate in thought and feeling from the rest of humanity, we shall never be able to carry out the work that God has entrusted to our care. We are the only persons who can delay that work—a delay that would be a great calamity to everyone in the world—by giving too little attention to the means and methods of its accomplishment.

I ought to mention perhaps, that there are many people belonging to the true order who have never heard of the Esoteric teachings, but who will be disclosed very quickly (perhaps one by one only, but still in a continuous stream) as soon as we have started to flow in our natural course.

We are to be indeed as mighty streams with many tributaries and creeks and rivulets that water and vivify the earth. So far, however, we are but springs that still have to cleave a passage thru the earth and make permanent channels there. But this metaphor and in fact all natural (*i. e.* Nature's) metaphors might be extended indefinitely.

It is sufficient to say that our minds must be firmly centred on the activities of our own people.

You have a small example of what can be done in the case of the Jews who have maintained their nationality in a scattered condition for centuries past. They have done a great deal for the world in preserving the Hebrew Scriptures and in holding a certain power over the nations who have borrowed their wealth, but what they have done is nothing compared to what has to be done by the people of God to-day. Ours again is a permanent work, it being of a new age and order.

The word Hebrew means "overcomer." Those who overcome *generation* are certainly the greatest overcomers of all, and in the very nature of things it is essential that they should "enter in and possess the Land," the

earth, in order to make it a fit place for the kingdom of heaven.

God has been training all of us for this work for years past. There is always more and more for us to learn of Him, especially as we begin to move, but there is nothing that the world has already in the way of established ideas for us to follow. Again, God has perfect control of every force, and he will make the things of the world serve us. We require them all, but it is certain that we cannot choose our own path except to decide the general direction and then stick to it however narrow it may appear.

It is clear that the strain of existing conditions upon the sensitive natures of God's people may now be lightened and actually removed, if we unite for the great purpose of establishing these God-given ideas of righteousness amongst ourselves upon the earth. It will not take long to form a ring of unity and mutual protection. This will indeed be a charmed circle when complete, into which the darkened and discordant atmosphere of the outer world can never penetrate, and whose radiance will serve to enlighten all hearts.

THE GOD OF THIS WORLD

BY I. L. HARPSTER

"THE prince of this world cometh, and hath nothing in me."—John xiv. 30.

WHAT are we to understand by "the prince of this world," or the god of this world? Is it some personage, or is it a force or principle that we are to consider? The Master in speaking of "the prince of this world" spoke of him as a personality. This would appear to be true, but do we learn of anyone recognized as "the prince of this world" appearing upon the scene? It is well to remember that all power is invisible, and that where we see power manifested it is the invisible working thru the manifest, that which is called the material.

Immediately subsequent to the Master's remarks he was arrested and taken by the people, who were authorized by the rulers to do so. Was this a personality? Yes, if collectively considered—a force, or power, that, tho numbers were concerned, yet swayed as by one controlling intelligence. Then we perceive that there is an invisible power controlling personalities on the earth-plane, and those dominated by this controlling power the Master classified "the prince of this world." If his Satanic Majesty is so considered, then can it not be conceived and understood when speaking of the Lord God (the Elohim), the Creators of this earth and all upon it, that an invisible power also working thru them as individualities in whom the real powers of Deity are manifested?

There is but one power in the universe and that power we call GOD, GOOD. As GOD is all GOOD, "all and in all," the basis of all existence, then when evil manifests

itself, that which is the opposite of good, the statement that "God is all good" appears to be contradictory. But let us look deeper into this seemingly complex problem. Truth and error, like light and darkness, are opposites and yet they come under the general law of nature as existing upon the earth-plane. Heat and cold are opposites, yet they are but different degrees of temperature operating under natural law and coming within the range of the thermal compass. Like husbandry: there is a time to prepare the soil; a time to plant the seed; then a time for cultivation and growth, and ultimately the harvest comes in which the golden grain is garnered—a varied process yet one result obtained, namely, the elements unifying and manifolding the quality of life contained in the seed.

When the Master said "Ye are from beneath, I am from above," his declaration signified that there were different degrees of existence; that there was a mode of life superior to life operative on the earth-plane, where labor, sorrow and death govern. While the nature of one order of existence is entirely different from the other, yet the Creators are the originators of the order of life upon which the physical being functions.

We read in Genesis the account of the creation, and in this account it is said, "And God saw every thing that he had made, and, behold, it was very good"—good for the purpose it should serve. Therefore the order of generation was good from the fact that experience, knowledge and wisdom would result from it. It is said of Adam when he entered the course of "generation," "Behold, the man is become as one of us, to know good and evil." Not that man attained adeptship at once, but a law was set in operation whereby in the ages to come his varied experiences should reach fruition.

When man has served "the god of this world," re-

mained obedient to the principle governing, that is, continued in generation until he has reached his full stature in experience, knowledge and wisdom, then he may rise in his God-given strength and become master over the law that controlled him and that he has hitherto served. But as the Master said, "All men cannot receive this saying, save they to whom it is given." "He that is able to receive it, let him receive it." When man accomplishes this, then he becomes like the ripened corn. When the corn is ripened, then further cultivation and growth become unnecessary, for the corn itself could not possibly be benefitted by further attention to the stalk that produced it.

When the Master uttered these words: "The prince of this world cometh, and hath nothing in me," he spoke of personalities, but back of these personalities was the principle involved that was the cause of their action. That this is true is evident from what he said while upon the cross: "Father forgive them, for they know not what they do." Why should they do this? The reason was simply this: Jesus and his disciples were teaching a higher order of being than that which controlled the mere physical man, and as this teaching was antagonistic to the principle governing on the animal plane, they sought to destroy it. The principle of creation, or "the god of this world," if you please, carries out the edict, "Be fruitful, multiply and replenish the earth"—the perpetuation of new physical forms at the expense and extinction of the old. And because Jesus taught life and "life more abundantly," yes, "eternal life" here and now, the princes of this world crucified "the King of Glory." Because he was not affected by anything the world loved and sought after, for this reason the princes of this world wished to remove him, anticipating that thru his death his teaching and influence would be destroyed.

The Master well knew that there was nothing in his nature that would respond to the natures of those governed by the god of this world. Having conquered every emotion and passion of his physical being and qualitated it with the Divine Spiritual, there was nothing in his nature that their natures could touch. There was no mutual ground upon which they could fraternize; so there seemingly was no alternative left them but to kill him. Selfishness is the dominant characteristic, and necessarily so, under the law of generation, for here "the survival of the fittest" becomes the order, and to remove that which stands between it and its desires, no matter how accomplished, seems justifiable and right.

It is the law of response that we can be affected only by that which is in our natures. We cannot be touched by any desire that is not a love of our being. A receiver will only respond to the transmitter in attunement with it. And it is when the likes and sympathies of this world that control us become subordinated to the Divine Spiritual, to the higher order of life and the true source of being, that we become immune from the powers and influences of this world, and then we may say as did the Master: "The prince of this world cometh, and hath nothing in me."

THE SECRET OF LIFE.

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE first thing that may be predicated of life is its universality, for, "In the small as in the vast, God is equally profuse of life. In each leaf of the bough the Creator has made a world; it swarms with

INNUMERABLE RACES.

Each drop of the water in yon moat is more populous than a kingdom is of men. Life is the

ONE PERVADING PRINCIPLE

and even the thing which seems to die and putrefy, but engenders

NEW LIFE,

and changes to fresh forms of matter. Even man himself is a universe: millions on millions dwell in the rivers of his blood. So the boundless, impalpable Space, the Great Abyss is crowded with abundant, appropriate life. Our bodies are composed of thousands of little worlds and centers of individual life; of bacteria and microbes; being built up and preserved by the work of millions of lives as far removed in the scale of nature from the real self as the firefly is from the sun."*

As we advance in knowledge, it is found that we have more and more power to control all matters pertaining to the life in the body.

Only lately it is believed that the secret of growth has been discovered. Pierre Marie, a French physician, found that in cases of abnormal growth a gland at the base of the skull had become enlarged. He drew the conclusion that this gland, called the pituitary gland, se-

* "Zanoni," by Bulwer Lytton.

creted a fluid that regulated in some way the growth of the body.

If the pituitary gland enlarges before growth ceases, the result is a giant, such as Macknow who was exhibited in London some years ago.

When we arrive at the secret of growth, we arrive at that of life also; for life is undoubtedly the cause of growth; for it is the life-fluid, which pervades every part of the body, that causes growth in the young of plants, animals and man, until later on it is called upon to fulfil another function, that of reproduction, and so to provide for the continuity of the species.

The pituitary gland may be a reservoir for the vital fluid, and its enlargement therefore, as denoting an abundant supply of the elixir of life, would sometimes be coincident with abnormal physical growth. But as the same vital fluid nourishes the brain also, it may evidently be the means of mental growth when diverted from the physical. And as the regenerate man is not only physical and mental but also spiritual, the conservation of the vital fluid by total abstinence from sexuality may have a marvellous effect upon the spiritual life, and so enable him to reach the highest possible perfection of physical, mental and spiritual life. For the trine are more closely allied than we are usually in the habit of thinking, and "the spiritual regeneration of man," as Paracelsus says, "requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical forms."

The physical body and life are not therefore to be regarded as vile and worthless, for tho in its present corruptible state the body cannot inherit the kingdom of God, yet it is now called the

HOLY TEMPLE OF GOD

and sanctuary of the Holy Spirit, and every atom of flesh may be transmuted into immortal substance. For regeneration is the growth of Christ in human nature, begotten of the Father from whom flows the seed of regeneration and immortality.

The Bible often speaks of God as a

FOUNTAIN OF LIVING WATER,

as *the* Life, and the source of all life. As fishes in the sea, so do we live and move and have our being in that universal ocean of life, which is called in the Sanscrit *Prana*, which is an unappropriated part of ourselves, and upon which the regenerate man or woman can draw continually, breathing it in by faith, for spirit, soul and body.

Many are conscious of the necessity of this for the spiritual part of man, but know nothing of the salvation and redemption of the body; but this latter is the very acme and crown of redemption, and is that for which the whole Creation is said to be waiting with intense longing. This can only come to us as the result of a life of perfect sexual purity and the conservation of the sexual element.

This indeed is the most important problem in the art of life, viz., how to conserve all the life generated in the body. This is the secret of life, of health, strength, vigor, long life, and all the virtues; for "sexual potency engenders courage, nobility, aspiration and all the graces attendant in friendship and love." It is closely connected also with the exercise of spiritual powers, for the energy of the soul pours thru the sex-nature and the volume of energy is in proportion to the capacity of the nature thru which it flows, being drawn from the limitless ocean of energy with which the spiritual part of man is connected—the great ocean of *Prana*, or universal life.

A MEDITATION

BY ENOCH PENN

“BEHOLD THE LAMB OF GOD!”

AS John the Baptist saw Jesus walking by the way he cried, “Behold the Lamb of God!” It is apparent that in comparing Jesus with a lamb, John had in mind the sacrificial lamb as it was used by the Hebrews.

Usually the lamb was a burnt-offering, but once a year it was to be eaten as a passover sacrifice. The fact that John used the term “lamb of God” unqualifiedly, very evidently implied that he understood that Jesus in his own person fulfilled the various conditions of the sacrificial lamb.

The Lord Christ commanded, “Follow me.” That is, be as I am; do as I do; live as I live; and if he was the Lamb of God by virtue of the fact that he fulfilled in his own person all the conditions typified by the sacrificial lamb, we may by a careful consideration of this, gain an insight into the manner in which we are to follow him, to become as he was, a lamb of God.

We are admonished that, “Ye are the temple of God.” When the Lord said, “Destroy this temple, and in three days I will raise it up,” we are informed that “he spake of the temple of his body.” Evidently Jesus recognized as a fact that man’s body is the temple of God. We may safely accept as truth the statements of the Christ, even tho we recognize that he usually spoke in parables; that is, symbolically, so that when he declared his body to be the temple of God, and his immediate followers also de-

clared "Ye are the temple of God," we may feel safe in accepting as one of the fundamentals of the Gospel of Christ that God dwelleth not in temples made with hands, but in the bodies of men; that the body of man constitutes the temple of God.

In building the Tabernacle, which was the forerunner of the Temple, Moses was admonished, "see thou make all things according to the pattern showed thee in the mount." It is not material to us whether the term "the pattern showed thee in the mount" was an expression implying that Moses had in a moment of great spiritual exaltation perceived the vital truths that were to be embodied in symbol in the Tabernacle and in its rites and ceremonies, or whether the information was given him by word of mouth by high spiritual intelligences; the important point is that the admonition to be careful to make correctly all things pertaining to the Tabernacle implied, if it did not declare, that the material Tabernacle or Temple, made with hands, must correspond, so far as possible, with the real Temple of God.

If indeed we are to accept the Master's implication that his body was the temple of God, and the plain declaration "ye are the temple of God," then, if the Tabernacle (likewise the Temple) was constructed according to the "pattern of the heavens," i. e., the body of man, then the rites and ceremonies of the Tabernacle represented the vital processes of man's body. The imitation temple corresponds to the true temple.

All Christians accept that God is "the fulness that filleth all things;" that God is the life that causes all things to live. It is, then, God's life in man that causes man to live. We are informed that "Our God is a consuming fire." The consuming fire of God's presence, which burns in the body of man, was not kindled by man, nor was the fire upon the altar of burnt-offerings, but it came

down from God out of heaven and was not permitted to die out.

As the fire of God's presence burned continually upon the altar of burnt-offering, to consume the flesh, so also does the fire of creative energy burn in the body of man, consuming the flesh, changing it first into seed that may be used in the generation of new forms, or cast out as tho it were an unclean thing, for the sake of sensation, thus defiling God's temple, which is thereby being destroyed; or it may be retained and transmuted by a more intense activity of the fire as a "sweet savor." It is transmuted into a substance (the water of life) capable of receiving a fuller degree of the Divine life, giving a fuller degree of consciousness, a more intense life, a knowledge of spiritual things, a consciousness of God and the angel world.

Because of this the Master cried, "Follow me," as he said to his disciples, "Ye which have followed me in the regeneration . . . " It is into the regeneration that we are to follow him.

We are admonished, "Present your bodies a living sacrifice," be in yourselves even as was the Christ, a lamb of God. Truly the fire of the indwelling life is burning the sacrifice and it is either a sacrifice offered to God, or it is a sacrifice offered to devils.

The attitude of the mind and heart determines whether the fire of creative energy burning in the body of man is a fire that is simply destroying the body, or whether it is preparing the body for a fuller indwelling of the Divine Presence. The prophet Isaiah cried, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh in righteousness, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing

of blood, and shutteth his eyes from seeing evil."

How well I remember when a boy hearing our minister state the conclusion of one of the eminent divines of the church, namely, that the Divine plan had miscarried, that Jesus should not have been crucified but taken to the Temple and there offered as a burnt-offering, a sacrifice for man's sins. I was too young to think logically to any extent, but not too young to wonder, to wonder how it could be that God's plan had failed. Alas that so many should follow blind leaders, instead of searching out the old paths as presented in the Bible! There we find the declaration that God's purpose in creating man was that man should grow in knowledge and power and God-likeness until he should dominate all nature, ruling the earth as its lord and master, even as he that spake as never man spake declared, "I have overcome the world;" "All power is given unto me." He was able to say this because in him, as in all men, God's presence burned upon the altar of his being, and while other men cast away in generation, or, at the behests of devils, in sensuality, that substance that contains God's life, our great exemplar held more and yet more of that Divine life, which caused him to grow more and more like unto his Father, until he took the dominion under the whole heaven.

No, no, the Divine plan can never fail. Long, long years after the Master went away, prominent men in the church having forgotten, if they ever knew, God's purpose and plan in creating man, formulated a doctrine of their own. These did not know that God's life is sent continually day by day into the vital currents of man, as the sunlight is sent to the earth, and that it burns continually upon the altar of his being, manifesting as creative and recreative energy. They did not know that if thru purity of life and strength of will one is able to re-

tain this life, it refines, transmutes, and spiritualizes his body, increasing his life, his consciousness and his powers, until as a son in the likeness and power of his Father he can take the dominion over all nature. They forgot God's purpose and plan as stated in Gen. i. 26. Because they did not understand these things they reasoned thus: Because we have sinned God's anger is aroused, his wrath is upon us. Divine justice cannot be satisfied save by vengeance. God visited his wrath upon Jesus of Nazareth vicariously for us. We must all die, but if we accept him as a vicarious atonement, after death we will be taken to live forever in heaven. The whole Christian world has followed the doctrines of these men, who knew not God, nor remembered His declared purpose, nor knew His method of accomplishing that purpose.

No, no, no. God, the All-knowing, the All-wise, the Almighty, can never fail to accomplish his declared purpose. Day by day, month by month, year by year, God's life streams into the race. Some, here and there one, have ceased to spend that added life in generation, have ceased to cast it out as if it were an unclean thing; retaining it within themselves these have begun to know God, the purpose of His mind, and to perceive the manner of the accomplishment of that purpose.



A TRANSLATION

BY A. MCINNES(London)

I. JOHN III. 1-10.

"NOTICE what kind of love the Father has given us, in order that we may be called God's children. On this account the world does not know us, for it did not know Him.

Beloved, we are now God's children, tho it is not as yet manifested what we shall be. But we notice that if He may manifest, we shall be similar to Him, for we shall see Him as He is. And every one who has this hope upon him chastens himself, as He is chaste. Every one who makes the fault also makes the lawlessness, and the fault is the lawlessness. And you have noticed that He was manifested to make up our faults, but there is no fault in Him.

No one who abides in Him misses the mark: no one who misses the mark either sees Him or knows Him. Little children, let no one cause you to err; he who does justly is just; as He is just. He who makes the fault is of the Accuser; for the Accuser misses the mark from the beginning. Into this was God's Son manifested, in order that He may unfasten the Accuser's works, No one who is begotten of God makes a fault, for his seed abides in him: and he is not able to miss the mark for he is begotten of God: in this God's children and the Accuser's children are manifest."

FOR the purpose of translation I have a fixt meaning

for each word, and wherever a word occurs it must be represented by its equivalent. The meaning of a word is fixed as nearly as possible to the root meaning as found in "Liddell and Scott's Lexicon." The reading is the more remarkable when it is mentioned that the vocabulary was compiled for Matthew's Gospel without reference to this Epistle.

The pronouns that relate to the Deity are put in capitals, to distinguish them from the pronouns that relate to the children. In Greek one sees at a glance whether God or man is being spoken of; but in the English Bible many passages are misconstrued because of the obscurity of reference.

The writer was much surprised to notice that the learned Dr. Rotherham, in his "Emphasized New Testament," translates the 9th verse "for God's seed remains in him." But as far as I can find all readings use *αυτου* (of his) and none of them *θεου* (of God). According to Liddell and Scott, *αυτος*, as a root, means *self*. Hence this part could best be translated, "For the seed of self remains in him;" i. e., his own seed.

Again, it is interesting to notice that *to manifest* means that which can be seen by the physical eye.. In the Authorized and Revised Versions, its adverb is generally rendered as *openly* instead of as *manifestly*. "Pray to your Father in secret . . . and He shall reward you *openly*." Then, too, when Jesus *appeared* and spoke to his disciples, the verb used is *to manifest*. Hence it would seem that people should be able to distinguish those who conserve from those who do not. Whether this is occasioned by apparent superiority of brain power, strength of personality, better physical appearance, or by a combination of all, is not quite clear.

To miss the mark (or target) is the root meaning of the Greek verb that is usually translated *to sin*. For its noun

I have used *fault*. Really it ought to be translated *a miss*; but in many instances would read too obscurely. But if the 9th verse were translated this way it would read, "No one who is begotten of God makes a miss, for his seed abides in him: and he is not able to miss the mark, for he is begotten of God."

This seems to me to put the question of conservation on an unassailable basis as far as Biblical teaching is concerned. Besides, conservation according to Christ's teaching, is according to God's will; for it must be acknowledged that God's angels do God's will. And Jesus said, that they who attain to the resurrection life are as the angels, who neither marry nor are given in marriage.

Just another thought in connection with this latter quotation. The Greek root meaning for the word translated *resurrection* is *the standing up again*. And into the word *resurrection* we have come to read the meaning of the opening of physical graves and the rising of physical bodies. But quite another aspect has been revealed to me.

When Adam ate of the fruit of the tree he *fell* into the physical body of generation (loss of seed), the body of death, which lies prostrate in a veritable grave of darkness. In other words, he became a child of the Accuser.

Into this darkness the Christ Light shines, and as many as are able to comprehend the Christ Light and enter into the regeneration (retention of seed) open their graves and *stand up again*, living, in a vital body, in God's Paradise, here on earth and now. In other words, they become children of God. "Beloved, we are *now* God's children."

What is called the general resurrection from among the dead is a prophecy of a time coming when the passage into the "elder world" (spoken of by Esdras) will be enlarged to its former proportions. Then untold multi-

tudes who are not at present able to receive this teaching, will be enabled to enter where now the gate is narrow and opprest, and few find it. "But agonize you to enter in."

PERFECT FAITH—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

These words of the Master are very clear, positive, and when thought upon in faith show positive substantiality. The Lord Christ assures us that if we have faith in him, if we abide in the knowledge of the conscious reality and presence of God, and his words, which "are spirit, and are life," abide in us, that is, if we love and muse upon his words and their potencies, then we shall confidently ask what we will, and it shall be done for us. Because in living the life that these words make plain we should live, we ally ourselves, open our consciousness—the depth of our being, to the power of the Mind of the God of the Universe, to YAHVEH, "Our Father," and in that state we have all that we need: for Jesus said, "All things whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them"—Mark xi. 24. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15.

—EZRA.

REGENERATIVE LIFE

BY L. D. N.

REGENERATION is the normal and orderly process of the higher spiritual evolution of man in his emergence from the limitations of the sense life and consciousness into the freedom and open vision of the spiritual life and consciousness. The necessity of this liberating and transforming process, involved in the higher spiritual evolution, thru which all men may be raised to the plane of the Christ-life, will be clearly seen if we carefully consider the real nature and genesis of the human soul.

Man in his essential nature is a spiritual and deific being, the direct offspring of God, individualized and differentiated from Universal Being and Infinite Spirit in and thru embodiment. By this individualization and embodiment, he is made an indestructible, self-conscious, personal identity, holding specific relations externally to other identities, whether of persons or things, while interiorly he is indestructibly related, in the most vital sense, to the realm of Absolute and Impersonal Being, within, behind and above all personalities and things—the Being and Kingdom of God.

It will thus be seen that while the vibrations from the Father's Being are perpetually flooding the life-essence of the soul, man opens his conscious life to them, so that they rise up to flood the faculties and write their message in his mind, only by receptivity to them thru the heart's desire for the message. Man must desire above all things conscious communion and fellowship

with the Father, and unity with Him in all his own personal relations with men and things, if he would open himself to this revelation from the Father. He must desire to dwell and act in absolute truth and righteousness for their own sake, independent of all personal considerations. This is a necessity to the unbiased action of the mind in the exercise of intuition and the full opening of the inner vision.

To cultivate then this divine receptivity or inspirational capacity, and intensify and perfect the intuitive action of the mind, the attention and desires must be centered upon and become as fully absorbed in the things of God and the spiritual life as they have been in the things of the sensuous life. The desire to know the Father and to dwell and act in conscious unity with Him in all things, as a true son or daughter of His Love and Providence, must be the supreme demand of the heart, the aspiration and ruling motive of the personal life.

This is not to ignore in the slightest degree the legitimate demands of the sense-nature and life, but equally to recognize and sacredly cherish and observe the righteous demands of the higher spiritual nature for truth, purity and impartial justice, a life of divine communion and fellowship thru unity of will and purpose with the Father in the transcendency and perfection of spiritual being. This will not in any sense destroy, but rather perfect the sense-nature and its functions, by subordinating the animal to the spiritual in the personal life, thus subduing all abnormal and perverted activities, which constitute "the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of the Father," but of the dominance of the world spirit or self.

These perverted activities spring only from the lack of the restraining influence and controlling power of the higher spiritual nature in its normal activity and right-

ful supremacy over the animal nature and sense life, and will at once disappear with the subordination of the animal by the enthronement of the spiritual in the life.

HE THAT RULES OVER THE AFFAIRS OF MEN MUST BE JUST

BY ELI

THE God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain.—II. Sam xxiii. 3, 4.

IT is a well authenticated certainty that the Earth has been mostly under the rule of evil men, who have plotted against the just and conscientious. An upright person cannot hold his position and deal justly under all circumstances without being censured for not working for the interest of his employer. But we know that the days of the unjust will have an end, for the Psalmist said speaking of the wicked: "The Lord will laugh at him: For he seeth that his day is coming," because holy men will rule the planet Earth.

When man shall have educated his soul sufficiently to enter a state of divine perfection, he will still live in the body for hundreds of years and will continue in the work of drawing all men into the kingdom of God, and while engaged in this work both Heaven and Earth must sustain him mentally and physically until the time comes that he can say to the Father, "I have finished the work which thou gavest me to do. And now I am no more in the world, but these are in the world, and I come to thee."—John xvii. 4, 11.

Our Heavenly Father has purposed from the beginning that all shall share and enjoy alike the products of the earth. But man in our present age never for an instant regards his neighbor, much less our Father in Heaven. He seems to make an effort to go his own way independent of God.

Even our ministers are preaching the gospel independent of God. Not one dares to place reliance on the Spirit of God for inspiration, and for this reason prepares his sermon beforehand. These false friends of progress have so perverted the teachings of the Scripture that man has grown into a belief that the Bible is nothing but a frame of fables. They have conspired against the Master's teaching and have scattered it to the four winds. The very principles that should assist mankind in freeing the soul from the captivity of sex passion have they corrupted, and when a man attempts to follow Jesus, the Christ, in the regeneration and to lead a pure and clean life, they treat him with contempt.

In priestcraft as it stands to-day we find the craftiest and most subtle adversary of Christ's teachings. Suppose a spark of Divine light should take possession of your soul and cause you to throw off your connection with the Mother Church, or any other church, and you should tell your minister that from now on you intend to think for yourself, because he had withheld from you the true meaning of the gospel of Christ, you would find in him an enemy to a righteous life, a most clever antagonist to deal with, one who would at once attempt to overturn every point in your argument by quoting Scripture, and would insist that such a life would be totally opposed to the will of God. Such excessive bigotry would prevent a soul from seeing, were it not that our Holy Father has taken us in hand to guide

us in the way, that we may stand firm and unmoved in defence of that which we feel to be the truth.

Is it the will of God that we should ramble around in the dark, and be full of blind zeal? No, we shall know every step of the way. But if God is to gain the victory in us, we must first learn that the supreme end of soul culture is obedience to the Divine will.

Have not the souls of highly cultured men cried unto heaven from Earth for knowledge, and have they not received it?—Indeed they have, and these are now being prepared to become saviors of the world. They will continue to impart to others (thru "Bible Review") the advantages that constitute the life of our Lord and of his Christ.

Man must be the embodiment of truth. He must be thoroly regenerated before his thoughts will have vitality enough to exercise a strong public feeling. He must thru long years of devotion to God become a friend of truth, because such a one alone can gather it from the Fountain-head and shape it into an immortal perfection within himself. Such a one will not undertake to instruct another without first asking advice of his God and examining carefully his own inner feeling in the matter. He will then deal justly in the affairs of men, for the reason that he recognizes God the Father, and our Lord the Christ whom He hath sent.

A LETTER

WE publish the following letter written by one of our members to an old friend, as we think it may be of value to others. [Ed.

Applegate, Cal.

Dear John:

In writing you this letter it is not with the thought that it will in any way change your beliefs, but it is intended simply to show you the bent of my own mind.

Nevertheless, I think that if you could lay aside the doctrine of a vicarious atonement, as held by the church to-day, and carefully read the Bible without that belief to affect your understanding, you would be very much surprised to see how little foundation there is in the Bible for it. Certainly Jesus never taught it, nor am I able to find it in the Old Testament. I know well that it is not an easy matter for one to change a life-long belief, especially if that belief has been imprest and emphasized by all the sacred influences of loving parents and of the Church, and is held by those men whom we have learned to think of as men of God.

It is not my desire to intrude my beliefs upon you, nor to change your beliefs, but as I read the Bible, laying aside the belief in a vicarious atonement, I think that the thought running thruout is that God made the world for a permanent home for man, and that His purpose was and is that man should develop thru experience and effort until he learns the good and the evil, and chooses the good because it is good, and rejects the evil because it is evil; and that thru knowledge gained he should take absolute control of all the forces and powers of earth,

and as its lord and master rule it absolutely. The angel said to Daniel, "The saints of the Most High shall take the kingdom and the dominion under the whole heaven," not in heaven, as we were taught.

I do not need to argue with you that "In Him we live and move and have our being." Perhaps you do not feel like accepting the idea that this is only another way of saying that it is God's life that animates us. If indeed we live because God's life is in us, the question arises: Why have we so little life? Jesus said, "I came that they might have life, and that they might have it more abundantly." It is because we have so little capacity to utilize the all-pervading life of God that we have so little life and so easily sicken and die. If we knew how to obtain more of that all-pervading life, we would realize the truth of this, and also the truth of the words, "I will heal all thy diseases." You know the promise to those that attain is, "They shall not say, I am sick."

You know well the difference in the degree of light that shines in the faces of those that are filled with abounding life and health and those whose organisms are clogged and stupefied with disease or cast down with sorrow; or between the face of one dark with evil feelings and emotions and one whose face shines with joy because rejoicing in the consciousness of his justification before God. These things are a matter of degree of life. The difference between men and angels is largely the degree of life. Jesus said of those who followed him in the regeneration, "they are equal unto the angels." Because of this also Jesus said of those who followed his teachings and methods of life and obtained thereby that more abundant life that he came to bring, "These shall shine forth as the sun."

You know the Master said, "Ye shall know the truth and [this knowledge of] the truth shall make you free."

Now the church has to a very great extent despised knowledge, but Jesus here declares that it is thru the knowledge that he brought to earth that we are to be saved or made free from sin and its consequence, death, and if death is overcome in one he has eternal life. All this means that Jesus taught us that it is possible for man to live continually, if he but know how. And he came to teach men how, as he said, "If a man keep my sayings, he shall never see death."

My experience is that it is of little avail for one to seek these things in the Bible while holding fast to the thought that the Bible teaches something entirely different.

A careful consideration of the teachings of the Bible will show that thruout it all loss of the creative energies is considered an uncleanness, which not only separates man from God, but also from God's people, as was shown by the fact that in the camp of Israel if one had an involuntary loss of the seed he was thereby made unclean and was compelled to go out of the camp for a time. The more one loses of his seed the less conscious he is of spiritual things; to such persons as lose the seed frequently, spiritual truths are foolishness. The reason is that man lives because God's life continually enters into him and *this life enters the seed*; if this seed is retained he adds to the sum of his life; in other words, the life from God enters man thru the seed, which, if retained, intensifies his life and his consciousness. For you know a dead man has no consciousness, and a man half dead has but little, but one filled with an abundant life has a vivid consciousness. By conserving all the seed and thus adding continually to the sum total of his life, man soon awakens into a consciousness of the spirit-world. He becomes conscious of the visitations of angels (and they are not so few as men think), becoming in time as Jesus promised, "Equal unto the angels."

When one awakens to consciousness in any realm he is said to be born into that realm, hence in I. John iii. 9, it is declared, "Whosoever is born of God does not commit sin [original, miss the mark] for his seed remaineth in him; and he cannot sin [miss the mark], because he is born of God." "I press toward the mark for the prize of the high calling of God," exclaims the inspired writer. The mark aimed at by the Creator for man is Godlikeness (divine sonship), and the prize is dominion over all nature and everlasting life.

If one turns toward God with an earnest, childlike faith and desire to know God's will that he may do it, God's life, as love, will enter into him, and if he retains this life and lives a righteous life (not what the world calls a righteous life, for they do not know right from wrong; they do not know what makes right right, or what makes wrong wrong), seeking "the kingdom of God and his righteousness," he will in time see and know the angels of God that come to him and minister unto him. As said the prophet Isaiah, "yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn [from the path] to the right hand, and when ye turn to the left."

It is very evident that if one have angels for teachers he has little need that men should teach him, and this was evidently the thought presented in I. John ii. 27, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it." When one is anointed, the life and power of the one that caused the anointing is given to

the anointed one that he may attain that for which he was anointed; and if we retain this anointing life, which continually comes to us from God, it will teach us by enabling us to perceive the truth. The Master said, "He that willeth to do the will [God's will] shall know of the doctrine." The doctrine he taught was the possibility of living forever.

The question may arise in your mind: Since you reject the doctrine of a vicarious atonement, do you also reject Christ? No, by no means. When Jesus asked his disciples, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the son of God," and in Hebrews we read that Jesus was to bring many sons unto glory; in other words, thru following his teachings, living as he lived, we also shall become sons of God. And John plainly declares that the manifest difference between one that is a son of God and one that is not, is, that the son of God retains his seed. Further, Jesus said, "Ye call me Lord and Master, and ye say well, for so I am." It is because we recognize him as Lord and Master that we make it the business of our lives to understand and to live according to his teachings.

Again, you may ask: If these things are indeed the teachings of the Bible and of the Christ, why were they not known before? The answer is: When man was created he was like unto his Creator, just as a little babe is like its father, like but not equal, and it requires many years of growth and effort before a child becomes as its father. So man has spent many thousands of years in experimentation, in effort and in strivings with circumstances, developing, growing slowly, as the centuries passed, toward that ultimate designed concerning him. The toil and suffering of the centuries have developed his mind and brain powers to where there are now some that are able to understand and to put into practice the

great truths hidden in the Bible and thus to maintain their lives perpetually.

The great truths given in the Bible were veiled in symbols and metaphors and were written long before the race, with very few exceptions, was able to understand them. These truths were hidden lest the body of the race learn them too soon and either pervert them to their own destruction or enter into eternal life before they had sufficiently developed those characteristics that make perpetual life a blessing. The evidence of this thought is found in the words of the prophet Isaiah, (vi. 9, 10): "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." So we see that it was the Divine intent that the race as a whole should not for a long time grasp the great truths hidden in the Scriptures, for the work of development was not then accomplished. Even when Jesus announced to the people some great truth, he sometimes wound up by saying, "Let those understand this that are able." As much as to say that even then the time for the race to understand these truths had not come.

Perhaps you will ask: If indeed the great truths in the Bible, thru the understanding and practice of which man may overcome the power of death in himself and maintain his existence perpetually, were hidden until the race had developed to where many of them would be able to understand and to practice them, do you think that the few people who see these things as you see them are the most highly developed of the race? We must answer, No. When the Master declared that, "He that willeth to do the will [of God] shall know of the doctrine,"

he did not stipulate, "if he is the most highly developed." In entering this work we make it the business of our lives to know God's will that we may do it, and in doing this we fulfill the conditions, as announced by the Master, which enable us to understand God's will and purpose in Creation.

I will not quote many passages from the Bible to sustain my reasonings, for I know that we may say of you even as it was said of Timothy, "from a child thou hast known the Scriptures."

So leaving these thoughts with you to be accepted or rejected as you think best, I bid you farewell.

W. P. P.

THE MAGNITUDE OF THE REGENERATION

BY ARTHUR. S. HOLLIS, B. A.

THERE is one aspect of the regeneration that somehow seems often to be forgotten in our efforts along that pathway, and yet it is one that when fully grasped and built into our nature will, we believe, prove of immense value to us in our struggles.

Let us look out into the world, or into our own family circles, and consider this fact: There is no living creature anywhere that has not been brought into existence SOLELY by the operation of the very laws that we are perhaps almost unheedingly trying to get under our control. Think of the immense power of laws that can take two cells, each of them so small that they can be seen only under a high power microscope, and build up therefrom a body perfect in every particular! And yet all around us this law is operative, and is being utilized in

the re-production of the species everywhere; and WE are trying to make that law our own, that we may use it in a way that is different from that generally conceived of as its normal sphere of activity.

We struggle on perhaps after having grasped the central thought of our line of attainment, and are besieged with difficulties that sometimes seem almost great enough to make us give up in despair, and the thought arises—Is it worth while? Then is the moment when we shall be helped by pausing for an instant and considering the extreme magnitude, the colossal vastness, of the attempt that we are making. We are struggling to get control of the law that has kept the world peopled since the beginning of time, the law that has the greatest power of any in the universe, because it is the law that has given to us our very beings—the law without which neither we nor any living creatures would be in existence.

There are creative energies active within each one of us so potent that they are able to construct a human being in but a few months, out of the union of two minute organisms, and these powers are active within us all the time, tho it is true that at certain seasons they are under a greater tension within us than at other times. Think of it, whether we will or no, we MUST either control or be controlled by these creative activities, for they are a part, and indeed the greatest part of existence; either we master them or they master us—there is no half way. And this is our sphere of activity, if we have decided to enter the life of true consecration, namely, to learn the laws of our lives that we may rise up in conscious mastery over them.

The thought is one that almost appals us at first, until we realize that the greater the magnitude of the task undertaken, the greater must be the results to be obtained, not that we ought to work and struggle exclusive-

ly with the idea in mind of what we are to gain by our attempts, for this puts our desires upon a selfish basis, but it is perfectly rational, and indeed the only safe and right plan to follow, to pause at the very outset and reckon up whether the task we have undertaken is one that appeals to us with sufficient force to give us an absolute guarantee that we shall have will-power enough to complete the wonderful edifice that its foundation promises.

It is helpful often to think upon the life of the Regeneration from this standpoint, namely, of the magnitude of the laws that underlie its structure, and we have found that one of the most powerful checks that have been given to us to use over our animal desires is contained in the thought that we are trying to specify herein. We are trying to get a grip upon laws the potency of which is beyond the power of language to describe, or indeed, of thought to conceive, for they are laws that underlie the foundation framework of the whole universe. They are laws, too, that are as powerful for evil as for good, for, mind you, the life of the Regeneration is not to be entered upon lightly or without adequate thought and earnest consideration. Its principles if not fully understood or if improperly applied are dangerous, for there is a law in nature that the greatest good, if perverted, becomes the greatest evil, and hence the greater the possible good, the greater may be the resultant evil, and the good that may be obtained by the truly regenerate life is the very greatest of any in the whole conception of the universe.

There is therefore one thought that we would wish to impress most emphatically, and that is, that our life, if we are truly trying to live according to the Esoteric principles, is one that will align us to the most powerful principles in existence; it is one that cannot be entered upon lightly, any more than we would think of tamper-

ing with an electric plant without first acquainting ourselves with the principles underlying the science it embodies. Think of the almost certain results that would accrue from an indiscriminate meddling with the power that is represented by the electric current, and yet the laws governing the Regenerate life are as much more powerful than the laws governing electricity as is the brightness of the sun in comparison with the dull rays of the moon.

We believe that this thought is one that can be made of great help to us in our endeavors, for our setbacks come largely from the fact that we do not keep ever before our minds the thought of the almost incomprehensible magnitude of the task we have undertaken, and we hope that these few words may serve to impress this one thought, namely, that the principles upon which we are building our lives, if we are earnestly trying to inbuild the laws of the Esoteric teachings, are ETERNAL principles, and principles that in their magnitude far overreach anything that we can conceive of upon this or any other plane, for they are the expression of the greatest power of any that can be, and words can never do more than but barely touch upon thoughts such as this, leaving the mind of the reader to fill in or rather rightly to interpret the hints that the words have conveyed.

BOOK REVIEWS

EVOLUTION AND REGENERATION, by Henry Proctor, F. R. S. L., M. R. A. S., Associate of the Victoria Institute or Philosophical Society of Great Britain. Cloth, 140 pp. Price 2s. 6d. net, or 80 cents postpaid. Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, or, The Esoteric Publishing Co., Applegate, California, U. S. A. This book elaborates more convincingly upon the key-secret of health, success, happiness, life indefinitely continued in joyous youthfulness and progression, than anything, we believe, that has heretofore been published. Its purpose is to show the way of recovery from death back to life. God gave man the light of immortality with Adam, who by ignorance forfeited it; but we of this age have learned the way back to life thru Christ, who says: "If any man keep my saying, he shall never see death."

The first part of the book is the proof that Genesis clearly implies the existence of colored races anterior to Adam, while from Adam has sprung only the White Race, a superior race; and to him God gave the Light of Life, which he perverted, and death followed, until now the mind of man is able to comprehend the gift of God, the *Eau de Vie* (water of life), to reclaim it from generation, to dedicate it to and to identify it with its true office and source, the Nature of the Infinite, and by its conservation and transmutation LIVE in accordance with the declared purpose of Christ: "I am come that they may have life, and that they may have it more abundantly."

Altho the author confines his claims to the actual facts of history and experience, he gives to the world a bookful of intensely inspiring truths directly bearing upon the urgent inborn issue that now confronts every progressive soul, which is, TO ACCOMPLISH THE PURPOSE OF THE INFINITE: "Let us make man in our image, and like us, and let them have dominion." He causes all the facts in it to center around, to fortify and to elucidate this basic requisite, viz., CONSERVATION of the SEXUAL FLUID as the mental link between man and God, insuring eternal life to those who love Him, for thus they indraw His Nature: As the author says: "It is the circulation of the vital fluid which regenerates the blood and feeds the brain, increasing memory and mental and moral co-ordinating and acting power. The life of all flesh is in the blood, and the quantity of life is increased in proportion as the seed of life is transmuted into the elixir of life;" and he makes plain how and why this is done. For those who are faithful to the light therein, the time shall have past of which

it is said: "My people are destroyed for lack of knowledge." Orders from America should be sent to THE ESOTERIC PUBLISHING CO., Applegate, California.

POWER THRU THOUGHT CONTROL, by Marian Lindsay, is a 20 page pamphlet of helpful statements. The price is only 7 cents postpaid from the above mentioned publishers. The booklet deserves a large sale. Every one will recognize the truth and power of its principles in practice: The creative power of thought; the training of the mind; the overcoming of evil with good. "Courage to face the truth about ourselves, and the will to persevere in this work of reform in our thought world, lead unquestionably to peace, to mental strength, and to the adjusting of our lives to conditions—however difficult the conditions may be."

AT THE FEET OF THE MASTER is 71 pp. in booklet form, paper, 25 cents, supplied by S. F. Shorey, 701 3d Ave., Seattle, Wash'n. It contains the instructions to Alcyone, the author, by his Master. Alcyone is a Hindu boy of unusual promise. The subject is Perfection. He introduces it thus: "Four qualifications there are for this pathway: Discrimination, Desirelessness; Good Conduct; Love. What the Master has said to me on each of these I shall try to tell you," and he sets forth in concise simplicity a code of virtue essential to all who seek the mentioned goal. A picture of the author, and the preface by Annie Besant, add to the interest of this worthy little book.

THE MESSAGE OF THE NEW THOUGHT, being 37 pages in pamphlet by Wm. Walker Atkinson, setting forth the partial history, concept and purpose of "New Thought," and, by Elizabeth Towne, a history of the Nautilus Magazine, an exponent of New Thought, price \$1.00 a year. If you will subscribe for the Nautilus you can have the pamphlet free; otherwise, as we understand it, the price is 25 cents. Address The Nautilus, Holyoke, Mass.

THE MASTERY OF BEING, by William Walker Atkinson. 196 pp., cloth. Price (not stated). Published by The Elizabeth Towne Co., Holyoke, Mass. The purpose of this work is defined on its title page as: "A study of the ultimate principle of reality, and the practical application thereof." It is truly a study—purely philosophical. If the word "without" stood in place of "and" in the above quoted sentence, we believe it would convey a better idea of the book.

PRACTICAL THEOSOPHY: A Plain Statement of Its Tenets, by O Hashnu Hara. 104 pp., cloth. Price 60 cts., net. Published and for sale only by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England. This is a new book, and fills the need for a plain, comprehensive exposition of the

essential principles of Theosophy. We are not Theosophists, neither is the author, but we accept truth in any guise. The author very beautifully explains the doctrine of The Seven Principles; Re Incarnation; Karma; Auras and the Astral Body; Atma. The book is commended only to those uninformed.

We quote the following: "The physical form, the sex, the social standing, vary from one incarnation to the other: The individuality which reincarnates is sexless, formless: It gains sex and form as it becomes clothed with the lower principles." This is a Theosophical idea that probably cannot be authenticated.

—ADNAH.

EDITORIAL

WHEN we say "I am," how little we realize what it means. We are because we are conscious of certain sensations, certain mental states, and that about covers individuality, but if in the midst of that consciousness that "I am," and the feeling that we are so much, we let go of certain habits, crush them out, and take up some other method of life, we are astonished beyond all conception at the wonderful change that takes place in the consciousness and in all that we call individuality. This brings to our mind the thought of what may be, what is possible when man knows enough to attain by certain practical, legitimate—in view of Divine law—methods. We now have consciousness simply of the things around us and of the daily life, and this seems to make up all that we are. But suppose you let go of that and place your whole mind and consciousness in an entirely different sphere of life and action. This would produce an entirely new man.

We do not wonder when considering these things and experimenting upon them, that our scientists call all visions and visitants from the angel world, hallucinations. They have thought far enough to see that the conscious-

ness for the time being may be changed in an instant to an entirely different one, but they have not thought far enough to realize the fact that all that makes up one's consciousness is just as much of an hallucination, and may be changed to something entirely different as easily and readily as the consciousness one has when meeting an angel of the Lord or when seeing a vision.

Consciousness, then, is dependent altogether on circumstances, and we have come to the conclusion that there is no consciousness possible to man that is not just as real, just as much an absolute truth, as the fact that if you put your hand in the fire it will burn you and you will suffer. That certainly is a reality, and so every state of consciousness must be a reality. By the word, the thought, of God, the worlds were made. By your thought you are what you are, and one state of thought or consciousness, let it be what it may, must be just as real as another. Here resides a wonderful world to think about and to experiment with. For he or she who would reach the highest attainment of human capacity must know more about this realm than the ordinary man or woman.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., January 1912

Body	Enters	On		
		day	h.	m.
☾	♈	1	0	18 p. m.
"	♉	3	0	16 p. m.
"	♊	5	11	9 a. m.
"	♋	7	11	16 a. m.
"	♌	9	2	35 p. m.
"	♍	11	9	59 p. m.
"	♎	14	8	49 a. m.
"	♏	16	9	20 p. m.
"	♐	19	9	58 a. m.
"	♑	21	9	57 p. m.
"	♒	24	8	32 a. m.
"	♓	26	4	42 p. m.
"	♈	28	9	32 p. m.
"	♉	30	11	5 p. m.
☼	♐	21	4	21 a. m.
♈	♈	19	5	40 a. m.
♊	♏	19	2	23 a. m.
♀	♒	10	5	23 a. m.
"	♓	28	7	40 p. m.
♋	♑	4	0	52 p. m.
"	♒	11	8	6 a. m.
"	♓	19	7	52 p. m.
"	♈	29	11	32 p. m.

On January 1st ♄ and ♅ are situated as follows:

♄	♍	18°	35'	45"
♅	♉	29	11	16

BIBLE REVIEW

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THE WATER OF LIFE: NATURAL AND SPIRITUAL

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

IN the Gospel of John there are
THREE ASPECTS
or degrees of spiritual life symbolized by water:

- (1) "Born of water."*
 - (2) A fountain of living water—within.†
 - (3) Rivers of living water flowing out.‡
- (1) It has been affirmed that all

LIFE BEGINS IN WATER.

This is palpably true of many denizens of the air, and of all the amphibia, and where it does not so appear outwardly, it is still true inwardly, for even the human fetus, which is the highest of all earthly beings, begins its life in water. And this is true of all animal and vegetable life, that water is essential to its begetting and to its continuance. And as the things on earth are copies of things in the heavens it is no wonder that the spiritual birth is represented as being

BORN OF WATER.

It will help us greatly to remember always that the

* John iii. 5.

† John iv. 14.

‡ John vii. 37-39.

Natural World is a working model of the Spiritual World, and therefore that all matters occurring in the natural world have their prototypes in the spiritual world.

With this key we may be continually unlocking the hidden mysteries, both of nature and of grace. We learn then the lesson that just as in the natural world all things are born of water in order to enter the kingdom of earthly life, so it is essential in the spiritual world to be born of water in order to enter the kingdom of God.

(2) And not only is water essential to the begetting and birth of life in both the natural and the spiritual kingdoms, but it is essential also to the maintenance of life. On the natural plane the water of life permeates every plant and animal that exists on earth, and they are continually drinking afresh of the water of life. So we meet here our second analogy in Christ's words when He says: "If any one will drink of the water that I shall give him, it shall become *in him* a fountain of living water, springing up into everlasting life." Even so, there is in every plant and every being, a fountain of natural life, springing up within them, and when this fountain springs up in abundance then there is

FULNESS OF LIFE,

health and buoyancy, and this is what the Blessed Master desires us to have, for spirit, soul and body—abundance of life; for He came, not only that we might have life, but that we might have it more and more abundantly.

And whether it be in plant-life or animal life or spiritual life, it is all the same in this respect, that a lack of the water of life causes weakness and sickness and finally death. And just as the weak and sickly on every plane are, more or less, disseminators of disease, so are they that have abundance of life, disseminators of life and health.

(3) This brings us to our third point; viz., the prom-

ise of our Savior that rivers of living water should flow out of us. And we can understand this better when we think of a tree with its myriad of leaves—that all of them are during the day exhaling oxygen, thus giving out streams of life. Plant life is everywhere doing this for the animal world, neutralizing death and breathing out life. But this is dependent on water, both without and within, for its continuance; for let the plant or tree be deprived of water and it ceases to breathe, the leaves wither and finally death comes to the plant or tree. But let vegetation be supplied with water and it continues to pour out

STREAMS OF LIFE

to the whole animal world. And what is true of plant-life is true also, in measure at least, of animal life, for in return it not only gives out what is necessary for the continuance of plant-life in the form of carbonic-acid gas, but each individual is continually bringing life or death to others. And this is especially true of human beings—that according to the state of their own bodies are they disseminators of life or death, for as we have been taught that there are untold millions of disease bacteria, which foul the very air around a diseased person, so also there are millions of millions of health-microbes given off by a healthy person, who thus becomes a disseminator of life and health on the natural plane, and if he has beside, abundance of spiritual life, represented by the fountain of living water within him, he cannot but be a disseminator of spiritual life, and so it may be said that rivers and streams of living water are flowing out of him to all around.

CONSCIOUSNESS

BY ROXANA

THERE comes a time in the life of every man when the outward evolution, which is the result of the original impetus in an outward direction with which he was imbued, has reached its limit. A comparatively short period of rest follows, to be succeeded in turn by an inward evolution, with its attendant mysterious phases. In other words, there are in the microcosm—man—as in the Macrocosm—God—two distinct phases of existence, which for lack of more comprehensive terms, might be called evolution and involution. And it is within the field of this great and mighty oscillation of the Universal Pendulum that the h story of Life is recorded.

Neither history nor science has ever succeeded in exploring this vast plane of existence, and if it were not for the assistance Philosophy, with its mighty ally—Introspection—affords in tracing the subtle thread in its manifold windings, man might well despair of ever understanding his Father in heaven: the Creator of the all.

Before endeavoring, however, to trace, with the aid of Introspection, the mysterious workings of the Divine Mind in Creation, we should first try to obtain some understanding of the dual forces that exist in the Universe by a careful study of their phenomena, as only thus we shall be enabled ultimately to reach the Truth.

In Nature, then, (for "as above, so below") there are two mighty Forces, or rather, two *aspects* of one Universal Force, at work: the Centrifugal and the Centripetal,

the positive and the negative, the motor and the sensory. Tho oft too subtle to be followed in their mysterious activities by means of the senses, it is not impossible to recognize them in their outward manifestations in the various kingdoms, as the corresponding forms in which they manifest themselves are invariably those of the positive and the negative—the male and the female, whether in men, animals, plants or minerals.

As regards this fact no one would ever think, in the case of men, animals and plants, of doubting or contradicting this statement, tho in the mineral kingdom the fact would not seem so obvious as to secure immediate agreement, however much the researches in connection with chemistry and electricity might tend to prove the correctness of this statement. For Alchemy, in its widest, truest aspect, tho no longer viewed with contempt as regards its “preposterous claims,” is yet too far beyond the actual and even hypothetical reach of Science, with its ever-changing working base, to engage the earnest attention of even impartial investigators.

In Nature, then, as well as in the Universe,* it is under the influence of the centrifugal or positive, outgoing force that growth and evolution, of form as well as of mind, take place, while it is under the influence of the centrifugal, negative or in-going force that man, as the highest known organism, is gradually evolving his inherent, latent, higher and more spiritual faculties. It is in this second stage that he begins to develop consciously the divinity within, and the event of the awakening of that *inner consciousness* has been called the “re-birth” or “second birth.”

As regards this second birth little or nothing can be

* Professor Kapteyn's (of the Groningen, Holland, University) important discovery of the two opposite star-currents may eventually lead the way to still more important discoveries!

said, it being too mysterious, too sacred to fall within the scope of language. All that might be said about it is that with its advent a consciousness is born, so great, so powerful, so majestic that that which bears the same name and which is born and formed in the course of the outward evolution, bears the same relation to this divine consciousness that knowledge bears to Wisdom. And it is under the guidance of this indrawing, negative Force in the Universe that this Consciousness is to grow and to mature into divinity, for its action is an in-drawing, a drawing-back to the Centre of Creation, to THAT to which we give the sacred name of GOD.

The daily period, as a complete reflection in miniature of the Grand Universal Cycle, likewise presents these two aspects (the positive and the negative) of the Universal Life; the "day" corresponding to the outward, active, positive evolution, and the "night" corresponding to the inward, passive, negative involution. In the same measure, then, as the divine consciousness grows and develops, the day with its positive activity has to make room in the life of the re-born man for the night, with its negative, meditative characteristics. The centre of gravitation in the regenerate man's consciousness is therefore changed from positive to negative, from day to night, from Knowledge to WISDOM.

While, furthermore, the positive, outgoing evolution is accompanied by active, progressive, assertive, analytic action and strife, so the negative, in-drawing involution is marked by a gradual cessation from all outward, aggressive, analytical action, and a slow but sure transmutation thereof into a calm, peaceful, controlled, meditative, synthetic, in-gathering process, which, in its most mysterious aspect—when understood—reveals to the re-born or regenerate man the mightiest, divinest, most irresistible and perfect essence of Existence, *that*

which has sometimes been called **THE SILENT WILL**.

Tho apparently inferior to its positive, active, aggressive counterpart, it is *in reality* far superior to it, tho only and evidently so to the regenerate man, as he alone can see and understand that this non-activity, this cessation from all work and strife, constitutes but the greatest and most perfect activity, controlled and evenly balanced by a most powerful Will—the *Silent Will*—**GOD'S WILL**.

Where, lastly, growth during evolution is effected by analysis and conquest and therefore characterized, physically, by greed and egotism, and mentally by joy and knowledge, so growth by involution (the true spiritual growth) is effected by self-surrender and sacrifice and is characterized by sorrow* and Wisdom, the silent Will, with its corresponding force—Magnetism—effecting in the man regenerate the most perfect synthesis of all that will endure thruout the ages.

Where desire (man's chief characteristic during his outward evolution), therefore, dominates all his actions and invariably brings chaos, temporal possession, joy and dissolution in its train, driving and scattering before him the very things he most craves to possess, so, on the other hand, that most potent force, magnetism, born as it is from self-surrender and self-sacrifice, most irresistibly draws unto the re-born man, the pilgrim, the regenerate man, all that he most willingly surrenders and sacrifices: power, riches, wisdom, content and Peace.

During his outward evolution he may grow and perfect his form, gain possessions and knowledge (science); it is only after the advent of his second birth, that is, after he has "knocked" at, and gained entrance to, the Path, thru "the little wicket gate," after he has received the "inner call" and obeyed the "Still Small Voice," that he obtains possession of that precious key to the Inner

* Jesus, the "Man of Sorrows."

Realms (and with that the power to *command*) that can bring him the Wisdom and Consciousness without which no human being can ever hope to achieve immortality.

It is only in this second stage that the true Consciousness* is born, for tho man thinks that because he lives, acts and thinks, he needs must be conscious, yet it is only after he has been re-born and this super-consciousness begins to grow and develop in him, that he realizes that his previous consciousness was but like a sleep, a dream, as compared to his present Consciousness. For tho the former included the possibility of accumulating knowledge, to be used for selfish purposes, this knowledge was by no means able to protect him from *death* or to guide him to a definite goal, whereas the latter is not only a faculty whereby he is able to gain access to the Fountain of all Wisdom, but also a Force, a Power, so great, so mighty, so majestic, that for him to make use of it (that is, for him simply to *think*) henceforth means to know, to be, to command, to have; for in that Consciousness he is able to recognize the omnipresent, the omnipotent Power and Being that holds the stars, sun and planets in their proper places and orbits: the Power that man, in his ignorance, sometimes calls gravitation, and at other times again, light, heat, electricity, magnetism, vitality, or otherwise, but which the *conscious*, regenerate man recognizes to be the only Being that IS and ever will be, grand, majestic, true, just, loving and merciful; the I AM THAT I AM, Who is directing and guiding the All, from age to age, from eternity to Eternity.

* In Hindoo mythology the fabled plant which blossoms only once in every age.

THE LEADING BANNER OF EVIL

BY H. E. BUTLER

WE read that in the beginning God said of Adam, after he had sinned, "Behold, the man is become as one of us, to know good and evil." Was it evil for man to become like one of the Elohim?—It was evil for the individual man, but good in view of the Divine purpose, for the purpose, announced before Adam's "fall," was, "Let us make man in our image, after our likeness: and let them have dominion over all the earth." This could not obtain unless man became "as one of us." In order that we may obtain that Divine likeness, it is just as necessary that we should know the characteristics of evil as the characteristics of good, "that we may know to refuse the evil, and choose the good."

During the last thirty-five years of our study of the two great forces from the invisible side, in the form of good and evil, that control the human family, we have found that the evil has a leading banner with the inscription, "I am righteous and I will force all men to be like me." This involves, first, ignorant egotism—"I am righteous." Second, "because I am righteous, I have a right to coerce all others to be like me and to do what I believe is good and to refrain from doing what I believe is evil. Therefore I am judge and jury; I justify or condemn all men." This is the dominant sentiment of evil, of devil, of what our Lord called "demons" when he cast out devils. These devils are the dominant expression of this principle, which found expression thru the Jews who felt that they were the chosen people of God and

that God had given to Moses and consequently to them the whole law of righteousness; and when Jesus taught other things and condemned the Jews in certain things, they express in action and also in words the feeling, "We are righteous, and in view of our righteousness he is a devil," and they said of him, "He hath Beelzebub, and, By the prince of devils casteth he out the devils." Thus they ascribed all his powers over the evil forces to the "evil one."

Human nature has not changed. These devils are just the same to-day as they were in the time of the Christ. The churches have united into a gigantic society for the purpose of having laws enacted that will coerce all men to do what that society claims to be good and to refrain from doing what it claims to be evil, on pain of prosecution, if not execution. This society has begun its work at a point where the greatest number is most likely to unite with it, that is, on the question of keeping the Sabbath or Sunday. Both the Roman Catholics and the Protestants are uniting all their efforts to have the Constitution changed, that is, to have their idea of God introduced into the Constitution, that they may have laws enacted that will give them authority over their fellow-men. This was the condition that existed in the dark ages, during the period of the Inquisition, and shows that man has not changed. The churches are now working diligently to institute laws that will enable them to establish the Inquisition again.

The cause of these things is found in the manifestation called "Spiritualism." Spiritualism is the legitimate outgrowth of false Christianity, and it will be found, as has been found in our many years of investigation of spiritualistic phenomena, that the manifestation is, that the spirit (elemental) takes control of the individual, suspends his volition and absolutely dominates his

entire nature. After the spirit has absolute control over the individual, it can cause him to express whatever desires are active within it, and it is too well known to comment on, that those who give themselves up wholly to the "control" of these invisibles, have but a short and troubled life.

Notwithstanding this, we see active among the leading spirits of the so-called Christian world this identical influence—a desire to take control of the life and mentality of all persons; to cause them to express what they wish to have expressed, regardless of the will or intelligence of the individuals. This is indeed the mark of the "beast power," "the old serpent, he that is called the Devil and Satan, the deceiver of the whole world."

The true, divine order makes every man responsible for his own acts; if he does evil it is because he has sinned against the laws of nature, which are the laws of God, the laws that made man and that preserve his life, mind and activity.

We read that God said, "Choose you this day whom ye will serve." The churches are saying, "We will choose for you whom you will serve." The Divine order is perfect freedom. You are to choose, and according to your choice you will reap your reward, let it be for good or for evil.

According to God's will and method of working, we, his people, were made to look upon the human family in this way (We will illustrate in order to bring it more clearly to your mind): A man and a woman go out to inhabit a new continent. There are only these two, but they raise a large family of children, who, when they reach maturity, also raise large families. Men begin to multiply, but thus far there are no civic laws; everyone does according to his own ideas of right and wrong; but it is found that selfishness, a disposition to encroach upon

the rights of others, begins to manifest. Then they come together as a people and organize a system of government. This is by necessity of the presence of evil. As Paul so well said, "The law is not made for a righteous man, but for the lawless and unruly." Then the law was made exclusively for the protection of the rights of the individual; it was made to enable each individual to do that which is right in his own eyes, without interference by the evil that would take from him his rights, that would commit thefts, murder, and the whole category of crimes that have manifested in the world. Therefore for self-protection laws were necessary and a united force, but, mark you, the object was not to coerce anyone into any system of religion or morals, but to protect each individual in his God-given rights, which he possess when God created him. In the beginning there was nothing to interfere with each one's carrying out his own idea of right and wrong, but as evil multiplied, with that evil came the desire to force everyone to be like the dominant class and yet unlike the dominant class by making of the masses servants.

It is this spirit that causes the thinker, when he looks out upon the history of Christianity, to see that in place of its being an instrument of peace on earth and goodwill toward man, it has been a system of crime, bloodshed, oppression and all that is evil.

Now understand, the first man and woman were free. The cause of laws was the disposition on the part of some to coerce others, to bind them and to outrage their rights. These laws carried beyond the mere social protection, go around the circle and meet at the very point that they were enacted to suppress, and they become the destroyers of the rights and liberties of others.

If there is any one thing above another for which the Esoteric movement stands it is for freedom; not freedom

for evil doing; not freedom for perversion of God's laws, but on the other hand, it is a freedom to live in harmony with those laws, and to do so in a way best adapted to each individual; and the only means of self-protection is found in the words, "How can two walk together unless they are agreed?" Therefore in the Esoteric Fraternity movement the study is to leave each one absolutely free, and if it is found that in that freedom there is a disposition to coerce others, to override the freedom of another, to make of that freedom an instrument of coercion; or if it becomes a freedom that enables one to carry out principles that lead to evil—which is the opposite of the purpose in view of the organization—then the one and only thing that remains, the only justice that can be meted out is that that individual go out where he can find like association. If he is not agreed with the general body, he is not a member of the body, and if there is a dry limb on a tree, it will fall off, if it is not cut off, for it cannot remain. This is Divine law in every phase of manifestation. You will remember reading in The Acts the account of the trial of the apostles; that the council wanted to slay them and that one in the council stood up and said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

We read in "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass" that there is to come up what is called the beast power, under the headship of a king or ruler, that is to persecute and destroy the saints, to "think to change the times and the law," as it was said to Daniel, and to establish its selfish egotism. These things are now active in this our so-called free

America. If this is doubted by anyone he should send for a copy of a magazine entitled "Liberty," "A Magazine of Religious Freedom."* This magazine seems to be published by true Christian watchmen who are looking out upon the workings of the minds of the people; and in order to see in what form the great troubles spoken of in the Revelation and by the prophets are to be carried out, you will be aided by reading the articles in "Liberty." It suggests to our mind, in view of the history of the past religious legislation, what the prophet said: "Woe unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness, and not light. As if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (Amos v. 18-20.)

As we see these things rapidly approaching the earth, see men uniting to bring them about—which is a fulfilment of the prophecy, "For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished" (Rev. xvii. 17)—we realize that the times are hastening greatly—times in which there will be no hope for the truly conscientious Christian except in God. Money will not save you, neither will political influence, social influence, nor high intellectual standing—nothing will be available to you in that time.

We received a very interesting clipping a few days ago, which reads in part as follows:

"One of the most remarkable conventions of modern times has been opened in London, the object of the gathering being to form an international organization to make war on agnosticism and 'infidelity.' A majority of the dele-

* Published quarterly by Review and Herald Publishing Ass'n, Takoma Park, Washington, D. C. Price 10 cents.

gates are non-conformist ministers of England and Scotland, altho a number of European nations are represented.

In the call for the convention the promoters of the movement suggest the establishment of what would amount to a modern inquisition. The action of the Spanish government in ordering the execution of Ferrer, the freethinker, was held up as an example of the treatment that should be accorded to all 'infidels.' Prof. Ernst Haeckel of Germany and Thomas A. Edison are named as among those who are influential in 'sending souls to hell.'"

Thus they have named two of the most valuable men of our age as among those that should be suppress and crushed out of existence. Can you believe that these things are now active among us?—No, you do not want to believe it. The masses do not want to believe it; the evil intelligences on the invisible side do not want them to believe it; they want the people to be asleep in order that they themselves may have a free hand to control the world, to crush out every vital principle of Christianity, every vital principle of true knowledge, and to establish a false religion, to establish the power that is called in the Revelation "the beast," animal force.

While we believe that it is in Divine order that these things should come, it is also in Divine order that you, dear children, should know these things, that you should not be sleeping, like the rest of the world, but should be awake, look about, and ask yourself the question: Am I prepared to meet these conditions? If you are not, then what is necessary in order to be prepared?—We give the answer, but we can give it only as a suggestion. We give it, however, as our experience and therefore as our knowledge, namely, "God is" and "he is a rewarder of them that seek after him." He is our Father and our only hope in the time of trial, for God is a reality (See the idea of God in "The Goal of Life"). No wonder the Christ said, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." And this is your only hope, for we repeat, the time of the

direst trials is upon us, it is in sight of every one that will open his eyes and look about him.

Have you a consciousness of your acceptance of God and of his love and protecting hand? If you have not, then consecrate your life to him; begin to live a true life; seek earnestly and constantly, day and night, to know the will of God that you may do it; convert, change your course and become as a little child before Him, earnestly desiring to be accepted as a member of that Eternal Order of the heavens. Then will the angel of the Lord be sent to you and will cause you to know God, and when you know him then you will certainly love him. We say love *him*. God is not only male but female, for we repeat that God created man in his own image, "male and female created he them." Therefore whatever your ideals may be of love, of harmony, of peace, of all that is good and desirable, you will find it in the consecration of your life to God and in diligently seeking until you know of your acceptance.

May the angel of God assist and guide you.

SOME THOUGHTS ON CHRIST'S TEACHING

BY A. MCINNES (London)

DIVINE LOVE

THE Master's teaching was fundamentally one of LOVE—to God and humanity. The individual man is neither God nor humanity, but is an infinitesimal portion of both. He who builds on self-love is similar to the man who built his house upon instability. Self-love, by isolating a part from the mass, not only excludes God and mankind, it also causes the individual to die of stagnation. On the other hand, he who cultivates God's love, is similar to the man who built his house upon rock: for the divine love is eternal. He who views man thru love sees him as a son of God—loveable. The same man viewed thru animosity, is seen as a son of the Evil One—hateful. The difference is not in the man, but in the medium thru which he is seen. Would it not be well to cultivate the God-love until it becomes to us second nature? Then we would see our brother man from the same point of view as our Heavenly Father does: For God is Love.

BE JUST

ALTHO the Pharisees were most particular as to the external observance of the Temple worship, *et cetera*, our Lord said some very straight things to them. Many church-goers would do well to read these passages again. It is well to note that Christ's call to righteousness means that we are to do the right thing—the just thing—as between ourselves and our fellow-men. To me it seems that I must not contribute to charities, however necessary or laudable the charities may be, until I have ascertained

that I am paying full value to my employees for their labor. Otherwise I may be giving to others what is not mine to give. If this idea were put into practical use, few charities would be necessary. It will scarcely seem pleasing to God that the worker is so much underpaid, that we make a virtue of his necessity by offering charity. The poor will always be with us. We must help them. But let us be just, before we are generous. And when we are generous, let it be with our own money or goods.

ANIMALS V. MEN

How many people in classifying Man with the Animals, realize how truly they speak? The majority of human beings are esoterically animal, while exoterically men; hence, Jesus spoke of wolves (internally) in sheep's clothing (externally). Jacob Behmen says that after death the soul of man assumes the aspect and posture of the animal that he most resembles in interior tendencies. Perhaps this is what is meant by being *in the image of the beast*. But when, thru regeneration, a human being becomes a child of God, the beast in him dies, and he is, according to Scripture, not a better person, but a new creation, made *in the image of God*.

Birth is always painful. The first thing an infant does is to cry. And only thru much tribulation (agonizing), shall anyone enter the Kingdom of the heavens.

CAUSE OF POVERTY

As showing how far we are from the realization of Christ's teaching—just notice how the wild beasts have lairs, while many human beings have not a home. Compare the beautiful fur of a prowling lion with the wretched rags of a vagrant man, and the well-fed horse with the emaciated form of the unemployed. God sends an abundance of food for us all; but there are innumerable

vultures who greedily seize it in transit. The Church, which is supposed to shepherd God's people, has failed in its duty—absolutely. Some even allege that it has become one with the vultures, and point to the enormous salaries of its dignitaries. But God's will must be done. He who feeds and sustains the sparrows, wills that each human being be fed. The continuous and rapid decline in church membership spells out the mystic word written on the door, "Ichabod;" for the glory has departed. And in its place has arisen Socialism—propagated often by men who are Atheists, teaching that every man has a right to live. God moves in a mysterious way to perform his wonders.

PERFECTION

MOST people deny the possibility of perfection, and those who do affirm perfection mean something quite different to what our Lord taught. "You shall *therefore* be perfect even as your Father—He who is in the heavens—is perfect." *Therefore*, means, if you live up to all the foregoing (Matt. v.) you will be perfect. It is not what a person says that counts, but what he does. The Churches are supposed to teach, and their adherents to live, the Gospel of Christ. But they do not, *i. e.*, as a body. Socialists, most of whom either deny or ignore God, unknowingly teach his Truth and aspire to it—on the physical plane. Which of these will God approve of? It is no easy matter to live up to the Sermon on the Mountain, for most of us have to live in the valley. But nothing that is worth doing is easy, or it would have been done long ago. If Christ had wanted weak-kneed hypocrites, he knew where to find plenty long ago in Palestine. But he wants men of daring—will he find them, in the twentieth century? What is impossible to human power, is possible to Divine power. Be perfect.

A STUDY OF LIFE

BY EZRA

PERHAPS no question has been thought upon so much as the question, What is life? And no doubt it will continue to furnish food for thought for many generations to come.

If we accept the fact that generation—the mating and union of two opposite forms of life—has been the means of perpetuating all manner of life that comes within ordinary observation, then we must accept that in the perfect blending of the two individualized qualities of life is the manner of the production of life. And we must also admit that during the time of transmission or blending of the life qualities of the two organisms there is concentrated in the life-current so transmitted a mental image of the parents' form and qualities; for were it not true that conception and birth of a like organism to the parents' in any specie resulted from the formation of a mental image of the parents' contained in the life thus transmitted from male to female, it is evident that no specie would ever exactly reproduce its kind and would probably be at the mercy of stronger generative or mind forces. "Increase and multiply" has been the law of animal life from the beginning. But it is very clear that if each specie was to maintain its integrity and to reproduce its kind solely, it must have had deposited in a substantial manner in its vital currents the exact image of its own structure that would guarantee similar reproduction.

From this we deduce that the same law for the integrity

and perpetuation of the individual obtains also with man, and tracing this image of Man back thru the life currents of the race, we find that it has never departed from its original form, and from this continued maintenance of a standard we reason that there must have been a purpose in the creation of man which was to be carried out thru and brought to fruition in the vital processes.

Therefore, if generation is the source of life, and life is carried from generation to generation as an image in the mind, then we must realize that all is mind—and if we attempt to trace this mind thru all its varied activities to the one centre, to the one consciousness, we can only conclude that it is the Creative Mind of God. Then we may try to discover what is God's purpose, to what end all these multifarious phases of life and natural phenomena tend. In Genesis i. 26 we find a definite declaration of the purpose in the Mind of the Creator in creating man where God (Elohim) said: "Let us make man in our image, after our likeness, and let them have dominion over all the earth." In view of the history and experience of the race, we may take this to mean that it was God's purpose that thru evolution, thru knowledge gained by experience, man was to become like unto his Creator and to have dominion over all manner of life below him.

But we now come to a question that has puzzled the minds of many earnest ones: If the seed of life in man contains of the Spirit of God as its animating and creative power, and the creative design was that man should become like God, whence then hath the seed of man the image of Satan and the spirit of lustfulness now so prevalent in the world, which overwhelm and destroy their millions yearly? They are the offspring of the fall, the descent into generation, the result of carnal knowledge—the knowledge of good and evil, thru which experi-

ence man was to obtain wisdom that would enable him to choose the good and to reject the evil. In other words, given an organism capable of producing life elements and these elements having creative and recreative powers and qualities, man became his own god or his own demon according to the use or misuse of his endowment. The situation at the outset might have been summed up in these words: God said: "I will to make you like unto myself, with equal power, wisdom and dominion. But you have a free will, senses, a mind, capacity for thought and action; therefore experiment; develop; find out what is good and what is evil; choose whichever you wish; but remember, that whichever way you go, whatever you choose, tho it consumes many, many generations, many births and deaths, my word must be fulfilled; my purpose must be accomplished." Therefore the words of Elohim in the instance of man's fall: "Behold, the man has become as one of us, to know good and evil," may be taken to mean: man has entered upon a course of experimentation whereby he will become wise as we (Elohim), will come to know good and evil, and in order that he may do so successfully it was necessary that he should have *knowledge* of the qualities and capacities of both good and evil existing within himself. And it is a quite natural deduction that the spirit of lustfulness, "he that deceiveth the whole world," is the foster father-mother of all the selfishness, the overmastering desires, impulses, and abnormal appetites that have sprung up in the human organization and that now dominate the world, so that it is little to be wondered at that humanity is afflicted with dis-ease from head to foot in consequence. But the Man is gaining knowledge.

But the thought of the mind of God and of the accomplishment of Its purpose, bring out the thought of the Will—the will that has caused all things to be as

they are, and that is carrying forward the work of creation, ultimating its designed purpose. What is this wondrous will? We know what the will is in man—how when he wishes to do anything, he rouses his will, strength and determination, and does what he wills to do, even in the face of obstacles. But this is only a mere *point* of will—the personal will of man. We can scarcely form any intelligent idea of the wonders and powers of the Universal Will—the WILL YAHVEH—the Almighty, that is bringing worlds and systems of worlds into order, working thru all the millions of activities and processes in nature, causing all things to subserve its purpose. It is indeed a vast thought.

And finally, when we take up the thought of the accomplishment of God's purpose in man and begin to make a special study of the laws governing man's life with the idea of preparing oneself to become a co-worker with the Creator, we see plainly that the inevitable necessity is to cease from the old order of the generation, and laying hold upon the Mind and Will of YAHVEH, to claim our Divine Sonship and to enter the Regeneration. This, of course, means that the life generated in the body is no longer to be squandered or to be used in generation, but is to be carried up and refined for the higher uses of the mind; for inherent in the seed—the Word of God by which the worlds were made—is the capacity to be like God, and when the soul shall have gained sufficient knowledge and maturity to become conscious of these facts and of its powers, it must inevitably begin to accomplish in itself the creative ultimate, and thus aid in the bringing about of the universal ultimate—the establishment of the Kingdom of God on earth.

HEAVEN

BY I. L. HARPSTER

"ANOTHER parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matthew xiii. 33.

Is it not rather strange in view of this reference and other references in this chapter of Matthew and similar sayings thruout the Scriptures, that there should be any confusion in the minds of Christian people as to the meaning of "The kingdom of heaven?" and that they should think that heaven is confined to time and space, that it will be found off in some other world, and that some world holds in store for them happiness and bliss? Does not a careful study of our Scriptural text refute such conceptions and make them appear irrational and meaningless in the face of logic and reason and the spirit of the Master's intention and purpose?

No one is capable of enjoying that which is foreign to one's nature. That which may be conceived to be happiness may be discovered to be exactly the reverse. Conceptions are but conceptions, but realities are realities. Realization arises from applied principles; it is thru actual experience that it is acquired, whether the effects are beneficial or detrimental to our welfare. The avowed Christian has ever pictured a state of happiness and bliss to be enjoyed after death, and this regardless of fitness: it never occurs to him that those longed-for blessings can only be enjoyed there by virtue of having become attuned to them here. "That home over yonder" has been the heart's desire of numberless Christians in the ages past.

A place of rest after the toils and trials of life, has been the one thought of all thoughts that compensated the weary traveller in his earthly pilgrimage—yes, the sun of hope that lighted the way on his journey from earth to the unseen and unknown. To those travelling the old way these concepts are yet dear. We would not take away that “hope” for without it the soul of man would falter and despair in crossing the borderland of earth-life into the land of spirits.

The masters inform us that the land of spirits is not far away. Those who have made the “personal experience” may live in either sphere alternately while occupying the body. To these masters eternal existence is a certainty; they realize that the soul of man may exist irrespective of the body. Yes, more than this; they find those that have crost the borderland possest with the same proclivities that they possest while here in the flesh. We find this claim verified in the book of Ecclesiastes: “If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.”

When the Master spoke of “the kingdom of heaven” he spoke of a very practical matter. There was no theorizing whatever in what he said. He did not speak of another world, but he spoke a parable in which he referred to the “kingdom of the soul”—something that belongs to each and every one of us; and he spoke of a process, drawing a comparison, by which each one of us may possess and enjoy “the kingdom of heaven.” It is evident from the very nature of this parable that the Master could not have had reference to another world, for he likened “the kingdom of heaven” to a condition and not to a place. In another place Jesus informs us that “The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold,

the kingdom of God is within you." Then as the Master's teaching is the true guide for every Christian follower, we perceive that heaven is a condition involving a process by which an attainment is to be made.

There is nothing visionary or impractical in the Master's teaching, but, on the other hand, it is the acme of wisdom and extremely practical. Christians of all people should be the most practical. We need to look at things as they are, and not follow our fancies or the fancies of others. The Christian world has been following the fancies and imaginations of others long enough. The time has come when we must develop the truth within ourselves. We must go to that Fountain whence all knowledge, wisdom and truth, may be drawn. This becomes a personal matter, for no one may partake of heavenly things except his soul becomes attuned and vibrates with the Over-Soul of light and life. Because some do not come in conscious rapport with the invisible Masters is no sign that they do not exist; the guides are there whether visible or invisible.

The key to spiritual attainment leading to the kingdom of the soul, was aptly portrayed by the Master, in the parable, namely: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The simile is a perfect one. The "leaven" being a vital element or principle extends its sphere of activity upon the dough of the meal until every particle of the lump is permeated with its inherent quality, thereby changing the entire nature of the meal thru this subtile process. And in this transformation one thing was needful—time.

The "leaven" that transforms the human being into the divine, is the Spirit of Love and Truth. Whenever this enters the human heart "regeneration" begins; the water of life no longer flows downward but upward,

and the Spirit pervading this substance changes it into the immortal element. In the building of this heavenly structure, as in the "leavening of the meal," time becomes an essential factor, for the grosser loves and passions must give way to the all-potent Spiritual, until emancipation has been accomplished, and the entire being becomes attuned to the higher Spiritual. The process is: "As if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." "The three measures of meal" we are inclined to believe have reference to the triune nature of man. The apostle Paul, speaking of the final coming of Christ, admonished his brethren to "Preserve blameless, spirit, body and soul." Or, in other words, bring the body, soul and spirit under the perfect Christ-hood in God.

Heaven may exist in the hovel if love dominates there. If the soul is attuned to harmony, environment is a secondary consideration. In the palace where all is elegance, luxury and ease, happiness may be unknown. The grandest world in all the universe would not afford happiness unless the being upon it vibrates with love and contentment. Heaven has nothing to do with place, but heaven is that which brings perfect peace and happiness to the soul.

Unquestionably "The kingdom of heaven" means more at this time and age than it meant at any other time in the history of the human race. The question will naturally arise: Why?—For the reason that the time has come for the immortalizing of the body, and that "The kingdom of God" or the government promised the "elect" is at hand. We are entering upon an era that means more to the righteous than any time of the world's known history. It is the time that the apostle Paul looked forward to when he wrote these words: "Eye hath not seen,

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This promise is dual in its intention and purpose: First, that man should enjoy all the benefits and blessings arising from the wonderful discoveries and inventions that have been wrought by the mental processes in his evolution; Second, the awakening of the spiritual faculties, thru which spiritual truths are discerned, which gives harmony to his being and brings peace to his soul.

All these blessings shall be enjoyed by those who are worthy, and in conjunction with all these there shall be a conscious knowledge of, and an individual relationship with the perfect ones, our friends and helpers from the invisible world—a consciousness of two worlds, with a physical basis in which the soul may function, by which the purpose of God regarding man may be accomplished, namely, that he take the dominion and rule the planet earth. Man having attained unto this, heaven in the true sense has been found, for heaven is heaven indeed when man has become one with God.

SEEKING GOD

BY L. D. N.

WHEN we really seek the Giver, instead of the gifts, seek the Father for Himself alone, we shall utterly forget ourselves and the gift in the love of Him thus awakened and realized, and in the finding of Him we find our true selves and the gifts of the Spirit in Him. We then find ourselves in His image and likeness, and having dominion over all that is earthy and all that is external to ourselves to which we stand related, "perfect even as the Father in heaven is perfect."

If, then, we are asked to define the specific attitude the soul is to take, and the effort to put forth in seeking emancipation from the bias of self and the limitations of sense, and a direct entrance upon the Christ-life of spiritual freedom, illumination and mastery, we gladly direct attention to the perfect answer to this demand in the wonderful words of the beloved disciple, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is, and every man that hath this hope in him, purifieth himself, even as He is pure." We are first to recognize and rejoice in the fact that we are now the sons of God. We are endowed potentially with the deific nature and attributes of the Father. And second, that tho it doth not yet appear what we shall be, we know from this nature within us, that when He shall appear or be manifest to us, His nature will also be manifest in us, and we shall be like Him: because we see and know Him as He is thru

the realization of His nature in ourselves. Nothing but the deific nature within us can see, know and manifest the true nature of God, and nothing but the direct truth and vision of God can awaken and call forth our latent deific powers to normal activity and supremacy.

The true or experimental knowledge of God is life eternal, said the Master. If we embrace this hope or expectation of seeing the Father as He is—not as we have conceived Him to be, or as has been taught to us, but as He shall reveal Himself to us and in us—we should turn our whole attention, thought and desire to the purifying of our minds and hearts from every motive and consideration but the one supreme desire for, and thought of, this direct vision and touch of God. “The pure in heart shall see God.” While other thoughts and desires occupy our minds and hearts, our attention cannot be wholly centered upon God, and until it is, it is useless to expect the beatific vision.

To acquire this control of attention and desire, so that at will we may concentrate our mind on God and receive direct inspiration and guidance from him, we should have special seasons set apart for the daily practice of divine communion in prayer and contemplation, however short these seasons may be. Surely, every one can devote and consecrate a few moments each day to this supreme act. One moment of the conscious touch of the Father at morning and evening, is more to the soul, and will do more for it, than all possible experience in contact with men and things. In these seasons of retirement with God, we must learn to close the door of sense, shut out the world, call in all wandering thoughts, and fix the mind on God. At this point it is of the greatest importance that we lay down all previously conceived notions of God, and theories of life, and bring the activities of the personal ego into absolute stillness before Him, and let Him

speak His own word to us as He then most surely will. "God is in His holy temple, let all the earth keep silence before Him." "Be still and know that I am God."

The Father is always present, and ready to speak and to reveal Himself to His children, whenever they take the listening, watching, or truly desiring and expectant attitude toward Him. All that is required of us therefore, is the child-like spirit which feels the absolute need of, dependence upon, and trust in Him as our Heavenly Father. It is impossible for us to cultivate and hold this attitude toward Him without opening ourselves to and receiving a corresponding revelation of His being and love to our souls.

When withdrawing from the outward to be alone with the Father in the stillness, we should remember that in His all-encompassing love, He is seeking us infinitely more than we are seeking Him, and only awaits this opening of our hearts toward Him to reveal Himself to and in us. The first fact of transcendent importance upon which to fix our attention and make vital to our thought in this revelation of the great Apostle of love (who spoke from the authority of experience as well as from a divine inspiration and insight) is that this direct and unmistakable vision of the true nature of God, emancipates at once from self and sense, and transforms man into the divine image and likeness. It does this by the full awakening and enthronement of the spiritual nature in permanent supremacy in the personal life. We do not truly look into the Father's face until we turn from all lesser objects to the fixt contemplation of the pure nature of His being, in the confident expectation of its revelation to our inward consciousness.

GREATER THINGS IN STORE FOR YOU

BY H. E. BUTLER

I HAVE yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.—John xvi. 12, 13.

THE thought exprest in these words of the Christ has been a characteristic of every age and of every great truth that has come to the world. First principles are all that can be taught. The great and mighty truths concerning laws of great value and power, cannot be given until man has lived and grown up to where they can be utilized and not misused.

It has taken nearly nineteen hundred years for the primary work of the Christ to be ultimated, and now there is only here and there one that is still holding on to the principles of the doctrine of Christ, and few there are that have even the first principles in their fulness. But we are nearing the end of another age and are about to enter a new one—if we have not already entered it—and a preparatory or preliminary work has been done thru the instructions that have been given to the world in the Esoteric books and magazines.

We can justly say to you to-day, with perhaps greater emphasis than did the Nazarene nineteen hundred years ago, that there are many things that we have to say to you, but you cannot bear them now. Why not now? Are there none that have developed high enough to be able to utilize them? or is it because they have not

worked out and ultimated in themselves the first principles of the regeneration? We believe the latter reason is the one, and not wholly that, either. If we meditate upon these great things, we are shown that the ultimate truths cannot be utilized, but would become instruments of destruction if they were given to the world at the present time, because we are now in the time of which the Christ spoke when he said, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."*

We are in a time when evil has ripened and is in its greatest strength, both subjectively and objectively, and because of this, God's people, the people that are to receive these great and wonderful truths in the near future, are shut off from the world and to a great extent hid away, but we wish to say to such, remember the first principles that you have received thru the teachings in this magazine and our books, and hold to them and live them. Otherwise, when the time of greatest trial comes, it will find you unprepared.

Note the parable of the Christ concerning the talents. The master who delivered unto his servants his goods was going away on a journey and he expected his servants to increase the talents while he was away. Many other like parables the Lord Christ gave because he was going away; he was to leave these truths in the hands of his disciples for a long time. The time has again come that these talents of wisdom have been placed in your hands, and there is at hand a time of comparative silence, a time of trial, a time when the Lord will "des-

* Mark the words of the Christ: he did not say no souls should be saved; he said, "Except those days should be shortened, there should no FLESH be saved," for the teachings of the Christ and the teachings of The Everlasting Gospel that is about to be given to the world, are of life in the body, the flesh, without death, without corruption.

stroy them that corrupt the earth," and in that great time there will be much darkness and confusion, destruction of life and great mental struggle, both in the invisible, psychic realm and in the external realm. It is for you his people to take these great truths, work them out in your life quietly and alone and live them so that when the time of trial is past—which we feel will be soon, for the Lord said "these days shall be shortened"—you will be ready for the greatest truths the world has ever known, truths concerning laws so vital, so great that no one can imagine their greatness and their rapid effectiveness.

We have these truths for you now; they await the prepared ones, but you must bear in mind that the greater, the more effectual the knowledge concerning a law is for good, the greater will it be for evil. And it is because of this that the angel said to Daniel, "The wicked shall do wickedly; and none of the wicked shall understand: but they that be wise shall understand." Jesus also said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand." If the Lord reveals to you some of his great mysteries, by virtue of your living the regenerate life, think well of them before you attempt to give them to the world, because, as Jesus said, you may be giving pearls to swine, who will "trample them under their feet and turn again and rend you." Thus you would bring upon yourself greater trouble, sorrow and condemnation.

We are now in a time of silence; a time when the word of God by the prophet is especially to you, "Be still and know God." And if you are silent and your mind is stayed on God, and you are living the life that has been

taught you, it will be with you as it was with the children of Israel when all Egypt was in darkness, you will always have light in your dwelling and the darkness will not affect you. As the Psalmist said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Your only hope is to trust in the Lord YAHVEH, as he said, "Trust ye in YAHVEH for ever: for in YAHAVEH is everlasting strength."

WALKING IN THE WAY

"To hold to faith when all seems dark, to keep of good courage when failure follows failure, to cherish hope when its promise is faintly whispered, to bear without complaint the heavy burdens that must be borne, to be cheerful whatever comes, to preserve high ideals, to trust unflinching that well-being follows well-doing: This is the Way of Life. To be modest in desires, to enjoy simple pleasures, to be earnest, to be true, to be kindly, to be reasonably patient and everlastingly persistent, to be considerate, to be at least just, to be helpful, to be loving: this is to walk therein."

—CHARLES A. MURDOCK.

FERES OF FEAR*

BY G. G.

DID you ever see the under-
World of souls in pain of plunder
Thrid its lucre-throated thunder
Thru Hell's dismal darkness drear,
While the lustful elementals
Lure them on to pay the rentals
Of hard hearts, when every cent falls
For a debt that cost them dear?
In a psychic sense, their fortunes
Bring them debts that cost them dear,
To be paid in freezing fear.

See the slaves of vain delusion—
Slaves of Custom's cutting fusion:
O the selfishness and selfishness
And selfishness of fear!
Fear that Freedom must be throttled,
Fear that Nature must be bottled,
Fear that action must be mottled
With a snobbish, gilded gear—
Marked and mottled with a snobbish
Gift of Brobdingnagian gear—
Yet the whole is simply fear.

O the turmoil of their toiling,
O the wormcoil of their reiling,
O the stinging and the cringing
In their bane bereft of cheer!
The just law of compensation
Meets them in whatever station

* "The poem refers to conditions that obtain regardless of physical decarnations."—The Author.

They may be in the creation
 Of their cowardly career;
 And the character they make
 Along their merciless career
 Is a wreck of freezing fear.

Hypocritically narrow
 Are the horrid hopes that harrow
 Up their sordid souls of sorrow
 When they sink beyond Death's weir:
 When they pass for naked spirit
 Judged alone by scienced merit,
 Then they really inherit
 Justice weighed in shekels sheer;
 And the justice of the merit
 Of their spirits balanced sheer
 Is the very thing they fear.

Heavy hues of cruel cunning
 Thru their aural veins are running,
 While each earthbound dun is stunning
 Them with Karma in arrear.
 See the scarlet scars of passion
 On the harlot stars of fashion
 As they haste into the ashen
 Urd of darkness void and drear!
 As they clothe their ghosts with Passion's
 Ashen urd of darkness drear
 Formed of black and frigid fear.

Hark the thralls! Their threnes are leaded
 With the very dre s they dreaded—
 Dregs of character imbedded
 In the masters they revere—
 In the masters that they ever
 Worship, for the very lever
 Of their reverence is never—
 Ending selfishness anear
 To the goal of their grim goading—
 Dark foreboding ever near—
 Spirit death of frigid fear.

EXTRACTS FROM A DIARY

BY R. G. P.

September 25th, 1902.—As I climbed up the steep trail above the Ben Lomond, the sun was very warm, so I rested awhile at the drinking place, by the pool, where the brook rests and sleeps in darkling caves under the mossy banks, and I became lost in a pleasant reverie of shifting sunbeams and foaming water-falls and dark pools lurking under mossy caverns. As I watched the unending flow of water in this little brook I thought of the ceaseless activity of Nature. Here was a stream of crystal liquid, dashing, roaring, brawling, rushing tumultuously down this rock-strewn mountain-side, stopping but a moment to dream in some clear pool before pouring its sparkling flood over some polished granite boulder, to go splashing and shooting fiercely onward between jagged rocks and over-hanging tree trunks; never resting day or night; a tireless and elemental force. And I thought of how over all the world these little mountain brooks were dashing and shouting—what energy! what health! Truly, Nature is vigorous! I followed them in their long travels to the sea, thru gentler slopes, and desert lands, and milder climes, until they reach the sea. Yet even there they cannot rest, but, lifted by the warm strength of the sun, they rise high into the blue sky, to form great peaks and snowy summits of aerial mountains; and thence, blown by the winds, they fall again to the mountains in pattering raindrops and snow crystals, to rush again to the sea, and so forever.

I seemed to see, as in a dream, the universe shot thru

with mighty streams of never-dying forces, thrilling and vibrating thru and thru in endless maze, a shining network of living powers, sweeping the planets on their courses, speeding light from sun to sun thru unfathomable space, building great mountain ranges, and bursting forth in life and beauty in bird and flower and beast—Nature everywhere thrilling with growing life, a thousand invisible forces pulling and thrusting in all directions—yet we live in the midst of this mighty conflict, scarcely realizing the stupendous forces sweeping over and thru us, until this little stream, singing thru the lonely mountains, speaks to us from its crystal pool in hollowed granite.

Eventide.—To-night I climbed the mountain again. I always go at sunset and look upward to that favored spot where the sunshine lingers bright and happy long after all below is lost in the gloom. It is so beautiful there, so peaceful and bright, the sun shines so joyously, glancing thru the leafy treetops, the steep rocks guard it round, the trembling aspens grow tenderly there—a little level place, a lost Garden of Eden. And as I stand in the gathering gloom and look up from darkness into the light, as I stand there among the young pines, with yearning eyes looking up, I hear the sweet voices of the larks singing at eventide, and it seems like the voices of angels, the happy voices of those gone to a better land; and it is hard to turn and go back down the mountain side into the valley, into the gloom.—When I stand there on a sunny afternoon and look over the slender tops of the young pines and away to the majestic mountains beyond, that old familiar feeling of being in the King's Garden, the King's demesne, comes over me so strongly; I feel as tho, perchance, I were the Prince, in my Father's grounds—and oh! if it were true: my

Father's 'trees, set by his hand, for his delight, and for his sons. And the son comes, and sees, and is glad beyond words, and goes there again, and again; for there, with the great mountains all about, and the silver clouds above, and the glorious sunshine sparkling from the needles of the young pines, he finds his Father, he comes home, he stands in the presence of the King; and he is very happy, and stronger, for the Father speaks words of help and encouragement—"Of Joy that hath no ending, of Love that cannot cease."

October 3rd 1902.—This afternoon—I say it with deep reverence—I came nearer to feeling in the presence of God than I have ever known—it was a wonderful experience. I thought I must be going to die, there in the sacred forest. It was about three in the afternoon when I crossed the brook and entered the great forest. The moment I entered I was struck with the sense of sacredness, the holy silence, the sacred twilight. As I went in, slowly and hesitatingly, I came to a company of noble trees, their great trunks rising to an enormous height, like grand columns of a temple, and bathed in a soft warm light as thru cathedral panes, while far above, the warm sunshine glowed in their spiring tops, and one broad beam fell slanting down the mountain slope and glowed, oh so beautifully, on the great trunk of a noble spruce, filling all the space around with a rich, soft light. The silence was profound, not a sound could be heard. As I stood there gazing at the great tall trunks and the snow-laden branches and the soft light and the one great trunk glowing in the twilight, suddenly I felt I must kneel, I must pray, I must bow down; a Presence was there, a great, glorious, calm, holy Presence, and I felt that I must pray. Something tugged at my heart, moved in my breast; I felt that I must do something, I

must speak, must acknowledge the intense happiness, the gratitude that possess me. I could not go on. I stood there in the deep snow, uplifted, moved as I have not been for years, listening for something, I knew not what, longing to do I knew not what, feeling as tho my soul were trembling to leave my body, and float up into that soft radiance that filled the silent forest. Then I came away, chastened, and oh so happy, feeling that a benediction had been laid upon my head. I had been in God's temple, had felt his presence there, his hand had been laid upon my head in blessing, and I heard the sound of the organ and the voices of the worshippers, had seen the lights of the temple, and the glorious radiance. Oh that it might always be so, that I might see more and more, and feel and know, and melt forever into the light and radiance of that Presence!

EVOLUTION AND REGENERATION

Letters of Commendation and Press Notices (of Mr.
Proctor's new book.)

Dr. Theophilus Pinches, L. L. D., M. R. A. S., the eminent Assyriologist, writes:

"What you say about the two accounts of creation seems to me to be quite correct, and it has the advantage of being very shortly and clearly stated. In most of the chapters I find points of view that are new to me."

Rev. A. Irving, D. Sc., B. A., etc., writes:

"My two sons (Cambridge graduates) and I have read your thoughtful, able, and suggestive book and are discussing various points in it, with many of which we have been for some time familiar and have been interested in."

A. F. Sidcup writes:

"I cannot refer to your work at this moment as I have lent it to a friend. All my friends want to read it at once, so I must buy a few copies to lend. You will be pleased to know that all who have peeped into it are so interested that they long to read it properly."

From the "Scotsman," North Bridge, Edinburgh:

EVOLUTION AND REGENERATION, by Henry Proctor, F. R. S. L., M. R. A. S., 2s. 6d. London: L. N. Fowler & Co.

A paradise regained is revealed to readers of this book. In it are found the highest spiritual attainment possible on earth, perfect health, and consequent longevity, with the possibility of escaping death "by attaining a present immortality;" to which vast boons there is added the benefit of "the cost of living reduced to the lowest minimum, with the maximum of enjoyment." This little heaven below is to be entered, we learn, thru mastery of the body, restriction to the perfect diet—viz.: "nuts and fruits," and practises of a more curicous nature, for which, however, reference must be made to the volume itself.

From The Occult Review.

The author of this exceedingly interesting book has for basis of his work a concept which is extremely rational. It is that the Adamic race is identified as the Caucasian or White race and that all the colored races, the Yellow, Red, and Black, were anterior to it. The two accounts in Genesis of the Creation uphold the theory that the first races were distinct from the Adamic. This concept is not however by any means so novel as the author imagines to be the case. The Elohist and Jehovistic creations have already been distinguished by the same

marks, scriptural and ethnological, as are employed by Mr. Proctor. It is old teaching among the Kabalists, but its modern scientific presentation is due to Dr. Philip Le Riche, who has brought a vast specialized knowledge of ethnology and geology to bear on the subject. The author regards the Elohist race of Adamites as the product of the sixth creative era, and the Jehovistic Adam as the progenitor of the seventh era. There are undoubtedly two accounts of the Adamic creation and until recently they have been regarded by commentators as being due to separate accounts having been incorporated in the same book, one being of Chaldean and the other of Hebrew origin.

Very cleverly indeed does the ingenious author dispose of the old error that the descendants of Ham are the colored races of the earth. It is "a scientific impossibility that the Black, Brown, Red, and Yellow Races can have descended from one man whose father and brothers (Shem and Japhet) were white and who lived only 4000 years ago." The perfectibility of the human race was vested in the Jehovistic creation in which the animal man was completed by the investing of the spiritual entity as explained by Jacob Boehme. The accounts in Genesis are upheld by reference to numerous scientific statements, and in a second section of his work Mr. Proctor shows by what means the redemption of man, which failed in Adam thru the fruit of the "tree of knowledge," may be achieved by his descendants by means of the "tree of life." Pure living and the conservation of the vital Fluid are, according to our author, the means appointed to man for the attainment of a paradisaical life. Possibly there will be objections to the idea that emancipation can be effected by purely physical means, such as fasting, the adoption of a fruit diet and the control of the sex function; but if it should be shown

conclusively that pure living renders man immune from disease, it is open to us to complete the scheme, and so meet all objections by affirming that pure thinking renders us immune from sin. To such belief the Esoterists subscribe, and some account of The British Esoteric Society, instituted by the author in 1907, is given at the end of this book. To many who have held only orthodox views of Scripture interpretation, this volume will be a book of revelations, while to such as seek the practical application of Scriptural teachings, it will prove equally a novel instruction.

SCRUTATOR.

BOOK REVIEWS

LOVE: THE SUPREME GIFT (The Greatest Thing in the World), Henry Drummond's grand and masterly treatise on Paul's 13th chapter of 1st Corinthians; republished in very beautiful style, paper covers; price 35 cts., by Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

We would especially commend this superbly inspired work to the consideration of the many who have read it one or more times and who might feel that it is not worth while to read it again; these will get more out of its reading than others, because they have been growing up to it. Few, if any, are born with love. It is a process of perfecting, an attainment to be labored for most diligently, and ever on the increase. It proceeds from a nature strong in virtues, these are the seed, love is the fruit. Love is the radiation of that which is attained. How?—By self-control, the opposite of emotionalism.

"I Will Be What I Will To Be" represents the Name of God. This implies strength, purpose, endurance and attainment by will, and unalterable, unwaning LIFE. Yet, "God is Love;" and Love?—A flame of health; purity; conserved potency; mind; the lamp of life; the kingdom of God; the great attainment. The publishers are to be congratulated for keeping this book prominently before those seeking truth and unity with the Divine Mind; and we hope the book will be liberally sought after.

VRIL or VITAL MAGNETISM: Being Vol. 6 of the Arcane Teaching or Secret Doctrine of Ancient Atlantis, Egypt, Chaldea and Greece. 123 pp., well printed on good paper, cloth covers, gilt title and oriental symbol. Price 50 cts. Address The Library Shelf, McClurg Bldg., Chicago, Ill.

This worthy little book may not contain anything new to those versed in Yoga philosophy and methods, but to such, as well as to the uninformed, it treats the subject of Vital Energy or Magnetism (the element of physical health) and its incorporation into the human organism, in a manner so clear and instructive as to be of value to all.

The word Vril is identical with Prana. In lesson I., the nature of Vril and the origin of the word, are explained. The whole subject is presented in 12 lessons upon the absorption and control of Vril by the mind and breath and food.

EDITORIAL

It makes us feel sad when we read the New Thought magazines to see how utterly absent is the real idea of God. As a people the New Thoughtists seem to have let go of every thought of God save that thought that has frequently been called "the astral influence," which is the all-pervading creative Mind, that which the Hindus call "the fountain of unformed thought," and of which the Apostle said, "in him we live, and move, and have our being."

When one has nothing but this universal or unformed fountain of mind, he has nothing to aspire to, no hope of assistance beyond what he can do himself. He can inspire from that fountain, yes; he can draw in and does live from that fountain, but oh, the weakness of human mind and ability! How much we need an elder brother, an adviser to guide our intelligence and to assist us in knowing. Could man but know YAHVEH Elohim he would find such a wonderful friend, such a friend as he has never even dreamed of; such love, wisdom, knowledge, understanding and power that would baffle the ability of the human consciousness to grasp. Yet YAH-

VEH Elohim are men, and more than men, they are Gods, the Gods that created the world, and their love to us is transcendent.

While so-called New Thought people are honest, faithful and devout—tho we should omit the word *devout*, as they have no one to aspire to beyond themselves—these Holy Ones will lead them on, if they will be led, but here we are brought face to face with that old adversary, the devil and Satan that has deceived the church and has been the cause of its destruction, in this way: About fifty years ago the church began what it called “the spiritualization of the Scriptures,” but which was merely mythologizing every statement so that it could make the words of the Scriptures mean whatever it pleased. It had no law to guide it save the law of its own imagination, and this has continued until now the church has no God, and as it interprets the Bible according to its imagination it really has no foundation any more.

The New Thought people have been succeeding wonderfully, but here comes that same devil, to the extent that they are nearly all reading the Scriptures from what is called the “spiritualized” standpoint, which is really a mythologizing of the Scriptures that destroys every vital principle in them. In other words, it destroys the foundation of everything we can depend on. By this method one can take any passage of Scripture and say it means anything one pleases. This destroys all the vitality that originally existed in the Scriptures. This is a sure sign of decadence. I would that I could see them take up the Bible as it is, believe it and reach out for the true science of correspondence. Swedenborg wrote of the science of correspondence, but in his day the knowledge of it was very vague.

We have not far to seek to find a definite law in the symbology of the Scriptures. There is a definite, positive

law governing all symbology. For instance, if a lion is used as a symbol, we have only to turn our attention to the habits of the lion, to his nature and general qualities, to understand what the symbol means. Again, if a bear is used as a symbol, we understand at once that it is the nature and habits of the bear expressed in some organized body, that is to be understood. If fire or water or whatever it may be that is used as a symbol, there is an absolute law by which the symbol may be understood. We are not left to interpret it in any way we please, for He that created the heavens and the earth, is Spirit, is Mind, and every form is a function to express parts of that Mind. The truth rests in the truthfulness of our defining the nature and quality of a form or of an organism. We look into a stranger's face and our intuitions cause us to say: This is a good man; I can trust him. We look into the face of another, and perhaps our intuitions cause us to form quite a different conclusion. Why? Why not say: Oh, he is a good man no matter how much he expresses the bad, the treacherous, the deceptive, the unreliable, and I will trust him. You may, but if you do, you will be sorry. And so it is with all this mythologizing of the Scriptures.

God has been good to us and has caused us to know Him and He has caused us to set forth that knowledge in our books, especially in "The Goal of Life or Science and Revelation." We hoped that it might be the means of helping His people to know Him, for the Lord Christ so truthfully said, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." To see honest, good, earnest people rejecting the very cause of immortality, the cause of life eternal, is indeed saddening, but we still have hope and pray that the Spirit of Divine wisdom and truth may take possession of the minds of His people and guide them.

Time of Cusp Transits
Washington D. C., February 1912

Body	Enters	On		
		day	h.	m.
☾	♈	1	10	38 p. m.
"	♏	3	10	15 p. m.
"	♊	6	0	5 a. m.
"	♍	8	5	45 a. m.
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"	♈	22	10	16 p. m.
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☼	♏	19	6	48 p. m.
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☼	♏	29	32	36

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HUMAN EVOLUTION

BY E. O. RICHBERG, M. D. O. S.

AMONG the many goals striven for in this phase of development, tho many are sighted and passed, thru wear and tear of mental and physical effort—and thru prayer and trust in higher agencies—few are reached. This is true of all human life and experience so far as man's vision has compassed past history and future probabilities.

We are all children undergoing a natural, therefore divine process of evolution. Have we yet sighted the end? Are we nearing it?

Under the stinging lash of hunger, pain, fear or grief; responsive to the urge of anticipation, ambition, pity, grief or love; driven, protesting at times, by threatened disgrace or impending disaster, humanity moves ever onward and upward toward the gleaming headlights of hope and heaven.

During the more advanced processes of regeneration, the character of the beacon-lights and of the impelling lash undergo many transformations.

Fear of physical suffering and desire for physical gratification become less urgent day by day and year by year: for the transformation is never abrupt nor suddenly revealed. It is not heralded by the ability to accomplish a

specific and heretofore unattainable purpose, or by the sudden discovery of long-veiled truths of great magnitude. It becomes known to regenerating man while temporarily resting from his self-absorbing, arduous climb. Glancing backward, he finds almost to his dismay an undreamed-of distance stretching between the I am and the I was.

During the earlier and easier part of his journey, he had watchfully and proudly noted every milestone passed, counting as such many an incidental boulder. He had frequently greeted his many companions en route with, "Lo here" or "Lo there," that they too might realize his progress. Where are those old-time companions—the milestones—the well-defined road upon which he started?

Dismay soon yields to exhilarating hope and joy, for tho the pathway ahead has apparently lengthened—with his clearer spiritual vision—he is conscious of a proportionately greater increase of power to advance, to climb.

The heights may appear more inaccessible, the trail more indistinct, rougher, more toilsome: but courage is in his blood and faith steadies his nerves. He soon feels a companionship with the invisible—and is never again alone. There is no longer use or need for the lash of necessity, of suffering, of regret.

Like all other beginners, those who prepare for this journey of experience thru knowledge to Immortality, are as blind to its possibilities, its requirements, its disappointments, as they are over-enthusiastic about their earlier and minor accomplishments. This blindness is one of the countless proofs of Divine wisdom and love.

What child in experience or years would voluntarily attempt the preparatory course were he enabled to see and to comprehend the difficulties ahead?

Only after many distant heights have been scaled and many of the unsuspected and inspiring possibilities of a

regenerate life revealed, can man view unappalled the pathless *loneliness* of field and forest that stretch before him toward the Beyond, where he may still discern misty valleys and dimly outlined peaks yet to be compassed. Even then is he never heart-sore or discouraged? Let each pilgrim now on the road answer to his individual consciousness.

Not alone upon Scriptural quotations interpreted according to individual development, nor upon other man-wrought theories and prophecies are to be builded the foundations of Immortal Humanity. Too frail and shifting are these material structures by which hope has been buoyed and shall long be kept alive among the immature and uninitiated.

So far as human reason and physical brain can recognize the details of human life, for countless ages man has lived and re-lived under ever-varying conditions—warned again and again by intellectual and spiritual lights to beware of this or that reef or pitfall, only to be later lured to destruction. Thus are we learning, thru studying and experiencing countless transitory phases and methods, the primary lessons of the earth-life. But when the succession of Books, the procession of Teachers, have left their imprint indelibly on the soul; when eyes open to Real Truth, the Teacher and Savior are found within. Even after this great Recognition, times of trial and temptation come; and, as man turns back in his desperation and distress to the almost discredited and discarded earlier authorities, *confirmations of his soul-lessons* are discovered—not in ambiguous words and phrases, but clearly and vividly revealed in all the Good Books and by all the Great Teachers—and thru the upturning of buried ages, as voiced by many Saviors—a holy procession reaching back into the unknown, the unsounded Past.

Every experience, whether pleasing or disappointing,

is a pebble in the path of progress, a flower by the roadside, a star of promise.

Progress is slow or rapid as we so recognize our daily joys and griefs, our duties and opportunities.

To ignore stolidly life-experiences is not a function of regenerate man. To deny the possibility of grief, sin, envy, and disappointment, of physical burdens or merry joy, is not proof of infinite wisdom. Knowledge—recognition of every emotion and capacity—with ability and willingness to measure its meaning and value in the process of evolution, more truly indicates man's approach to Godlikeness.

The beauty and grace of the snowflake and the rose; the awful power of fire and flood; the subtle adaptability of the electric current; the joys of loving companionship and the bitter trials of uncongenial marriage, are known of Omniscience or would not find recognition in any human mind.

Denial is at times a useful accessory, but is not in itself proof of infinite power or love. Neutrality is not loyalty. Infinity is *active, positive*, because Omniscient and Omnipotent.

It is for us to strive for light *here, now*, under all conditions—not thru artificial contrasts—by closing the eyes or by other self-imposed darkness—but thru earnest desire and effort *to understand every detail of life* as it is presented. Our evolution is not prevented, not even impeded nor obstructed by associates, environments or present-day duties, but accomplished thru recognition of the part and purpose such associates, environments and duties have in our growth and evolution. Whenever we have ceased to need or to profit thereby, such conditions will disappear or be transformed “in the twinkling of an eye” and adapted to our higher demands.

Many of us wrestle rebelliously with conditions to which

we persistently ascribe our many failures, even to reach the Heights. This rebellion but proves our unpreparedness to live profitably upon that plane to which we aspire. It is the impatient haste of the child to acquire or assume the privileges and responsibilities of "grown-ups."

We shall, then, cease not only to complain of our own limitations but to waste pity upon others who bemoan their inability to extricate themselves from (self-imposed) chains. Each must free himself thru power developed from within—what else is evolution?—and when the Conscious Spirit declares thru the inspired soul, "I now understand the value of these experiences that I long had mistaken for misfortunes," the chains will be rusted out; the forgotten, uncongenial associates will have found other companions, and the Man will no longer linger on 'profitless' low-levels, nor find cause to lament his sphere in earth-life, or to lay his failures at the door of friend or foe.

No claim is herein made of originality or novelty for this principle or for these theories. They were voiced years ago by our leader and torch-bearer, Brother Butler, and have been frequently reiterated in word and life-acts by our loyal Esoteric Fraternity—the absolute duty and power of *each individual* to develop Godlikeness thru *his own recognition and application of this power*—thus claiming his rightful heritage. It is still the keynote of their song, or better, the keystone of that wonderful arch which has withstood all storms and is to-day more firmly fixt upon recognized Truth than ever before.

Upon this constant and immovable arch—this Rock of Ages—is human Immortality building; and by means of this fundamental principle shall man finally develop Godlikeness in power to bless and save his fellow-man. Shall we not, as potent individuals, contribute to the Temple, each to the extent of his resources and opportunity?

TRUE CHRISTIANITY OR CHRISTIAN MYSTICISM

BY H. E. BUTLER

AND he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Tho I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them?—Luke xviii. 1-7.

THERE is a confused idea among the people concerning what mysticism is and even what Christianity is. In the first place, no one can deny that Christ was a mystic. Why?—Because he had powers and knowledge that were derived from the unseen sources. This in itself made him a mystic, but it seems that the great mystery in the minds of the people is, what course of life is necessary to obtain the mystic powers and knowledge possessed by the Christ. Nearly all who are seeking mysticism are looking for certain ceremonies or magic words or something, they know not what, by which they may obtain these powers without working for them, without living for them. Thus they are constantly striving to transform all mysticism into what has perhaps been well named “the art of black magic.” They want to maintain their animal propensities, selfish desires and all that pertains to the sensuous man, and yet at the same time they want to obtain the higher spiritual gifts, which, of course, is impossible, except in a low degree, and that degree constitutes what has been called “black magic.”

All that pertains to true mysticism, like that of the

Christ, is a work of the soul; it is a work of overcoming the old propensities, of letting go of the world and desiring nothing but to know God and his laws.

The words of our Lord that man "ought always to pray, and not to faint," have led to many extremes among devotees and to many unreasonable, wordy prayers. The Christ did not mean that man should constantly look up and ask God for this, that, or the other. "Prayer is the sincere desire of the heart." Then the real meaning of these words of the Christ's is to keep that constant desire of the heart fixt on God and the object we wish to attain, namely, unity with God and knowledge of his law that we may live in harmony with it.

We should remember that it is a natural law that man grows to be like that which he thinks about. Even animals grow to be like that which they see and hear continually. Plants grow to be similar to the conditions surrounding them. It is a universal law that if the mind is centered upon any one thing and man abides in that thought, he becomes like it. It is common among us today to call one man a lawyer, another, a doctor, another, a minister, and so on thruout the whole list of professions. We call a man by his profession because that is what he thinks about and that is what his mind grows to be like and proficient in.

This wonderful teaching of our Lord's means that the desire of the heart should be fixt on one center, and if the desires are fixt there, the mind will be centered there, man will think about it and desire to know the methods that will enable him to attain to a knowledge and likeness of that which he desires. And he that would obtain spiritual or mystic powers must go to the source whence they come, that is, God, YAHVEH Elohim: the mind must ever be kept centered, the desires out-reaching, that he may grow into Godlikeness; not that

he should continue to use wordy prayers—nothing of the kind; but on the contrary, the same great Teacher said, “When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall recompense thee.”

In real prayer or in making our petition to God we are told that “without faith it is impossible to be well-pleasing unto God: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.” No one can ask a petition of God unless thru a faithful, devout life he has become in a way interiorly conscious of God; then from that inner consciousness he looks up to the Father and simply asks for what he wants, the same as a little child asks its father for what it wants. If man prays in this way he will receive an answer, but if he goes down on his knees or stands with uplifted hands and uses many words, he is not praying, he is simply appearing to pray.

To ask a petition of God, then, is to approach him with as few words as we would a loving friend of whom we want something that we know he will grant, and having made our petition, let it rest there and await the answer.

In order to come into that condition where we can ask the Father—as he said by the prophet, “And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear”—we repeat, before this glorious attitude is obtained we must “pray always with all prayer;” that is, we must always keep our desires centered on our object, and in doing so, we desire to know the truth, the true methods of life that will be well-pleasing to God, that will be in harmony with the Divine laws and mind. This requires deep, careful study, and before this can be studied properly it is necessary.

that the individual who seeks to be like God should reach out in earnest soul desire for the forgiveness of errors and for the light that will guide him into the path of righteousness. If he does this faithfully, the time will come when he will be made conscious that he is accepted of the Father; then he will have in the soul a light, a consciousness that is entirely independent of the consciousness of the reasoning mind. And if he watches and guards every thought, every word, every act, with that one desire active to bring everything into harmony with the law of the heavens, then if he errs in word or in deed, this inner consciousness that he has received from the Father will be an ever-present monitor to chide him when he errs and to cause him to feel at peace when he does right.

This inner instructor sent by the Lord, if faithfully adhered to and its admonitions watched and obeyed, will cut off or make manifest to him one evil after another, until the way in life becomes so straight and narrow that the whole consciousness, the whole being becomes like our Master, the Christ.

But there is another great and formidable obstacle in the way in the beginning of this life; that is: we have been taught from childhood that many things are wrong and many other things are right, until we have established within us an inner consciousness concerning these things, so that while we believe them we will constantly be under condemnation, because many things that the world and the church deem right are out of harmony with the Divine Mind, and many of the things that are called wrong, sinful, are not out of harmony with the Divine Mind, but under proper circumstances are good. Therefore that error concerning what is good and what is evil must be sought out and eradicated from the mind. This can only be done when you have the Spirit of God

within, that inner monitor ever present. You must realize that there are many errors in the laws of right and wrong that have been taught you from infancy up, because if you do not realize the errors in them, they will remain in the inner consciousness as an accuser, which will be a strong hold for what the angel called in the Revelation "the old accuser that accuses God's people before him day and night."

That old accuser must be cast out, and the only way to cast it out is to discredit all its accusations, knowing that when you do the best you know every day and every hour, God will not condemn you, and the old accuser should not be allowed to condemn you, neither should you condemn yourself, for if you condemn yourself then you are condemned; but if you do not condemn yourself then you will not be condemned, unless you do wrong in the eyes of the Spirit that has entered in and become your guiding intelligence. But until you have freed yourself from the erroneous ideas of right and wrong, even that inner monitor will chide you for doing that which you think is wrong. For, let me repeat, if you think a thing is wrong, it is wrong to you; and if you think a thing is right, it is right to you, and even the inner monitor will chide you if you do that which you think is wrong, because of your fixt belief. Because of this there is great need for knowing the truth.

Therefore you must first free the mind from all preconceived ideas and beliefs before you can be free to progress in the harmonizing of your thoughts, desires and habits with the mind of God and his angels. It is no small task to accomplish this result, but after this is accomplished you will go on with very little difficulty, except as you are made to know that you must conquer certain natural tendencies, or better, unnatural tendencies in yourself. When these begin to be conquered, severed

from your desires and from your thoughts and actions, then comes what the church has called "the sacrifice," what Paul spoke of as dying daily. He also said truly, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Therefore the carnal mind, the minding of the flesh, the love of the sensations and the following out of the desires of the flesh, must all be conquered.

But here again many will be unwise and will attempt to conquer many things before the time, or to conquer things that are not to be conquered. Therefore let no one hesitate in this narrow way to "seek first the kingdom of God and his righteousness," and you can only seek it as the spirit of truth within causes you to know what is good and what is evil for you, for the Lord will send his angel to watch over you, to guide and to instruct you in all your ways, if you have honestly and truly consecrated your life to God. And the angel that is sent to you is very wise and he will not require you to conquer everything at once, but one thing after another; as fast as you have conquered one thing, you will be caused to see that there is something else to conquer. Thus he will lead you on quietly step by step. There will no place be found to sit down to rest or to cease that continuous prayer or desire, of which Jesus spoke, but you must keep that desire ever active. That will keep alive and alert within you the consciousness of the conditions in which you are, and to whatever extent you are zealous and faithful, to that extent will your pathway be comparatively peaceful and harmonious; and to whatever extent you doubt, fear, and fail to follow the guidance of the monitor within, or of his angel presence, to that extent will you get into trouble and turmoil and will actually have reason to fear, because you have left the path of righteousness.

We remember that when we were but a boy we were made to realize by the Spirit that it was very easy to follow the Lord closely, but very difficult to follow him afar off, and this is true to-day, and this you will find to be true yourself. The more zealous and faithful you are, the easier it will be for you to reach the goal, for the Lord and his angels will bring upon you no sorrow that is not absolutely necessary. They would bring no sorrow upon us if we were zealous enough to give up willingly all the things that are hindering and misleading us. If we were willing to become subordinated to the mind and will of the Spirit, then there would be no trials, no hardships.

What do we mean by trials and hardships? We have known people to whom it would be a great trial to give up certain articles of food, even when they knew these things were detrimental to them. To others it would be a great hardship to let go of other desires of the flesh and to subordinate them to that peaceful, harmonious mind of God. It is these and like things in our lives that the angel of the Lord would have us overcome and bring into harmony; not for his sake, but for our sake, that we may have peace and rest from the struggles of the creative powers.

But in his zeal the individual must watch most carefully and must discriminate most keenly between what the inner monitor tells him not to do and the things he is permitted to do with freedom and in peace. If you watch these things closely and keep the eye, the mind, on the Spirit, desiring continually, praying always, that you may keep in harmony with the life and mind of the Spirit, then will your progress be rapid.

When we say your progress will be rapid, this involves another mystery. You may in a few days gain a conscious unity with the Father, wherein you have the peace

of mind and consciousness that you please God, and this is very, very good; but to live in this condition is where the watchfulness and carefulness of your life comes in, for then you are in the condition of a little child beginning to grow into that Divine likeness. For coming into the likeness of the Christ, possessing his powers, is a matter of growth, and it takes time; it takes patience; it takes perseverance to attain it.

If you are faithful and persevering you will find by and by that there is an order in the heavens of this nature, namely, God sends the lesser angels to the children—the angels whose powers can be adapted to the child nature, but as you grow to manhood, higher angels will come to you, and as you live the regenerate life and increase in yourself the fires of life, you will increase in the power to know, and the angels will come to you according to your ability to receive them; for the angel world was seen as a ladder set upon the earth with its top reaching to the heavens. If a higher angel should speak to you now, he would be to you a consuming fire that would burn you up; but as the fires of life increase within you, you become capable of meeting higher and higher angels, and so you will climb the ladder of attainment, until, like Moses, you will see and talk with God face to face. This is the true Christian life; this is true attainment.

RENEWING OF THE MIND

BY I. L. HARPSTER

WE hear much said about the "renewing of the mind" or "putting on the mind of Christ," but how much do we learn from speakers and writers upon this topic? They very frequently use these phrases, simply repeating the sayings of the Scriptures, but after this is said, what light have we received that will lead us in the way of accomplishing this great purpose?

It is an easy matter to say to people, "You must give your hearts to God, to Christ, and believe on his name." If this were all, the plan for the "renewing of the mind" or "putting on the mind of Christ" would be a simple one. This is good so far as it goes, but this is but a fractional part of the work required in this great achievement.

The "renewing of the mind" or "putting on the mind of Christ" is not an occult process, nor does it enter the phase of mysticism, something we must approach in an attitude of mind akin to awe; but on the other hand, practicality enters into the solution of this grand purpose to be attained, wherein sincerity and earnestness become the ruling passions, being the dominant prerequisites leading to the goal.

There is much written at this time that purports to lead the seeker after truth to the true goal of life, but where the Spirit of Christ or Elohim YAHVEH is omitted in the plan, no hope of such reward appears possible. The Master voiced this verity in the following words: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber." The "way" here is the Christ way.

Do not misunderstand our position in this matter: When we speak of "the Christ way," we do not mean that Christ is to do the work for us. This is not the idea. It is true, we seek the help and guidance of the Christ and the Elohim; this is necessary, but the work is ours to accomplish. It is the Christ ideal, the nature and qualities of the Christ spirit that must become the dominant characteristics of our own beings: the same purposes, qualities and powers of the Christ must find lodgment in us, and the more our natures become like the Christ nature, the nearer we approach the divine life that is in the Christ. This purpose involves a complete surrendering of self, a complete transformation of the Adamic man, the first Adam, if you please. This purpose is foreshadowed in the following Scripture: "The first Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

In the first place we find the nature or character of a man and the purpose is to change the nature or character of this man. Now what do we find?—A human being more or less centered in self, an individual possess with a so-called character that has many angles to it: qualities of which some are good, some bad and some indifferent; a homogeneous whole possess with good and evil, or truth and error—a being that is not living in harmony with God's law, which implies that he is not living in harmony with the law of his own being. And because man is not living in harmony with the law of his being, the Scriptures point out the necessity of the "renewing of the mind" or "putting on the mind of Christ." Why should we do this?—For the reason that Jesus Christ lived in

harmony with the laws of his being and had immortality within himself. And it was for this reason that Jesus the Christ taught mankind to follow him, that all "might have life, and that they might have it more abundantly."

It is a well established, scientific fact that duality exists thruout all nature. This requires no argument as the phenomenon is self-evident. We find every phase of existence governed by this law, a positive and a negative force. We find in placing two opposite poles in juxtaposition with each other that they immediately repel each other; neither will a positive force exert power except there be a negative or passive substance on which it may act. In all actions and manifestations we have to deal with fixt principles or laws: it is the method by which God works in governing His universe. The laws governing in God's universe are the same as those found governing the atom, with this difference: one is infinitely large, while the other is infinitesimally small, but the principles involved are the same.

Then to "renew the mind" or to "put on the mind of Christ" involves a process. We also call this process the "regeneration." All these terms are synonymous, having the same purpose in view. The mind cannot act except it have something to act upon. The brain is an organ functioning within the human organism, depending upon it for its supply of vital force. The human organism is daily replenished and built up from the food taken into the system. It is the life (the Yogi would call it the prana) extracted from the food thru the processes of digestion and assimilation that builds up and replaces the worn-out cells and tissues of the body, and if it were not for this constant renewal the physical man would soon die and disintegrate.

In this substance that replenishes the physical is that which is called lymph, which not only enters into the

blood and is "the *life* of the blood," but it is carried up and thruout the body thru the lymphatic system, renewing the body in all its parts. This substance is physical seed and the basis of physical life; a pliable and mobile substance peculiarly consistent for brain force and action, and it is this vital essence retained in the body and pervaded by the Divine Spirit of YAHVEH Elohim that enables man to "put on the mind of Christ," creating immortal substance and bringing man into the immortal state promised by the Master, and referred to by the apostle Paul where he says: "This *mortal* [the physical, as any one must know] *must* put on immortality." Then will come to pass the saying: "O death, where is thy sting? O grave, where is thy victory?"

As we have stated: nature is dual in her processes. In this great purpose to be accomplished, the Spirit is positive, and the "lymph" or vital physical force is negative. The action of the Spirit upon this vital physical force, transforms it into the immortal element, partaking of the nature of the Christ, whose spirit hovers over it, permeating it with his immortal essence. It is the putting on of this immortal Spirit that now raises Christ's followers into his likeness. The Master's words pertaining to this great attainment are truly prophetic: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Then from what has been said it is evident that there are two things essential for the "putting on of the mind of Christ," namely, the Spirit and the vital physical material; for it is impossible for the Spirit to qualitate a non-existing substance. And it is this vital substance and this alone upon which the Spirit acts. Then as the vital fluid replenishes and rebuilds the worn-out cells and tissues of the body, this substance qualitated by the Divine

Spirit changes its nature, fashioning and transforming it to a higher vibration, until finally the entire nature of man is raised into the "likeness of Christ," becoming as he—immortal. This transforms man from his Adamic state (of the earth, earthy) into the likeness of the second Adam, a "quickenings spirit."

"GOD IS A CONSUMING FIRE"—The love of God and the desire, rather, the all-prayer, that His Kingdom may come upon earth, that men may know of His wondrous Love, become the consuming aspirations and yearnings of the mind and heart; without these and the visible manifestation of their approaching fulfilment, life would be meaningless, void and cold, without purpose and fruitless. A life apart from God—impossible! Say rather, death—for not to know God in any relation or degree is death indeed—"the valley of the shadow."

And then He says: "Behold, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

Then why fear? why delay? why continue to seek for life's supreme good among the deceitful gleams and flitting shadows of earth, where it can never be found? Why not return to our true home in the bosom of the Father's love and presence? "Seek ye first the Kingdom of God and his righteousness, and all these things [the things that are necessary for physical existence] shall be added unto you."

—EZRA.

"FREEDOM FROM THE LAW"

BY "MARY" (London)

AMONG the many so-called Christian verities that are current in the world to-day, none is more responsible for the prevalence of Atheism in our midst than the theory of redemption by atonement.

To the average thinking man, such a theory would be unpalatable, even when applied to every-day affairs. Let us suppose for instance that one friend should offer to undergo a long term of imprisonment in place of another—however worthy the motive might be, it is not likely that his offer would be accepted, or allowed for an instant, by the public authorities. Much less practicable would it be for a self-sacrificing philanthropist to give up his life to-day in order that, in future generations, a murderer, professing to believe that the sacrifice took place, might plead it and go scot free. Yet, crudely stated, it is a redemption of this nature that millions of people have been quite willing to accept. "Only believe, and be saved" is lulling myriads into apathy, and causing many to refrain from setting foot upon that narrow and only way that leads to regeneration and life.

Is it any wonder that thinking men and women reject such a plan of salvation, and in default of finding a better theory, drift into atheism, and are with difficulty persuaded to set out again in quest of God? It is a remarkable phenomenon, and one that orthodoxy finds it difficult to refute, that many atheists are, morally, giants of integrity and reliability—men who apart from their inability to accept orthodox views, would grace any re-

ligious sect, and who, one feels bound to think, are nearer to the Kingdom than they know. There is something exquisitely noble in a man who can safely steer his barque on the sea of life, until a pilot shall board his vessel whom he can conscientiously recognize as superior without outraging the higher instincts of his nature. Many an atheist is in reality so only because the higher self within him is unable to express in terms of human conception the exalted God that his soul tells him must be, and that he fails to find in the crystallized theologies of his day.

On the other hand, we must not on this account refuse to orthodoxy the acknowledgment of the value of the jewels of truth that her teachings must contain, and that have kept her alive since she first began to separate human from divine.

We are not, for instance, going to deny that the limitation of Christ in a human frame represented no sacrifice. All who in any way, however feeble, set out to "help" others, must be prepared to give up something. On the physical plane one man's gain is another's loss, even tho the loss may afterward by divine alchemy be transmuted into joy.

It must also be acknowledged that the sacrifice was necessary, for by and thru the breaking of laws, fallen or involved humanity had need that some medium should come to set into motion other laws that should ultimate in our at-one-ment with, and readjustment to spiritual conditions. Nowhere, however, are we led to suppose, that, while the Way, the Truth and the Life did in reality come to rend the veil which had hidden for so long the Holy of Holies, our part consists of simply believing that He did it. On the contrary, we, while being urged to believe, are also implored to follow—"You who have followed me in the new birth" (Ferrar Fenton) shall

reign over the twelve tribes of Israel, says Christ—and birth is a slow and painful process.

"Take up thy cross and follow me," is another of his sayings, which surely tempts the earnest pilgrim more than the theory that all that separates us from God's presence is acknowledgment of Christ's sacrifice, irrespective of the fact that we often, while professing our belief, act in a manner that is in positive opposition to his teaching.

What then is to be our attitude with regard to the sacrifice, which is evidently a part of the cosmic scheme, or it would not exist?

The chief difficulty we have to contend with is that of realizing the union of the whole, of all that "is." "No man liveth unto himself, and no man dieth unto himself" is as true on the vaster cosmic planes as it is on the physical plane. We have no assurance that separateness exists apart from earthly limitation. Again, we are so prone to consider the centre of activity where we exist as the sum total of the universe, and to think that the work being carried forward here is the beginning and end of all there is, with the exception of that vague locality that is termed Heaven, which presumably occupies all space outside our own little speck.

It is true that, during the last half-century rapid and encouraging changes have been sweeping over the spiritual life of the day, and already no mean numbers of thinkers have outgrown these puny conceptions of a scheme so marvellous in its vastness and beauty, but they have also outgrown the churches, and are making a stand for that divine socialism that refuses to acknowledge any sect but that of spiritual kinship. Others, for the lack of a guiding hand, are striving to drown in pleasures or business those persistent cries of Why? Whither? How?

Simply stated, our conception of its meaning is this:

In some manner, the details of which may be left for another article, the Adamic race typified by Adam on the physical plane, who previously existed in and by the presence of God, became involved in the cycle of earthly generation.

There must be no confusion in understanding by Adam and Eve that two physical units of the race alone were responsible for the implication of all succeeding generations in such involution. Apart from the earth, so far as the race was concerned, absolute unity reigned supreme, and the involutory cycle did not start from the physical plane, but ended there as it were, until the whole of the race, erstwhile a glorious unit, must, on account of the law, become entangled in multitudinous physical organisms separated by contact with matter from the eternal Presence of their Source.

"Multiply and replenish the earth" was a command made necessary because all had sinned and come short of the glory of God, and tho some must enter the vineyard at the eleventh hour, we must all rise as we fell—a divine unit. On the stepping-stones of carnal generation we must rise superior to matter until with ear attuned to the Divine voice we hear the command to keep the Sabbath.

Just as slowly as we became involved in matter, did our elder brother leave his Father's presence, and descending thru the various cycles of conditional existence, took upon him our flesh that he might set into operation the laws that should ultimate in our return to our Father's home. The law of sin and death was inverted to become the law of Regeneration and Life.

Herein is the sacrifice of Christ—a sacrifice so stupendous that no greater or grander could be conceived of—this, the laying down of Eternal Life to taste of death for our sakes.

But, is this the atonement we hear of? Are we to do nothing?—Does not every fibre of our soul quiver with an earnest longing to accomplish our own salvation that we too may have an opportunity to lay down our prize for a time, to come and to help those who still are afar off from the goal?

All this we may read into the beautiful parable of the "Prodigal son" who so faithfully portrays our case. Had the wayward one chosen to continue to associate with the swine and to share their husks, he never would have reached his Father's home—that Father who so lovingly and so longingly awaited his return. With many painful steps he retraced the ground—nothing was enticing enough to stay his hurrying feet; he had satiated himself with all the world had to offer him as he quickly made his way towards the swine-herding; the taste was still bitter in his mouth; the remembrance of his Father's home eclipsed them all. Thus we too shall recognize the wanderer to whom the call has come—he hurries on, recognizing that his period of absence from his true home now depends entirely on the zeal that he manifests in surmounting the obstacles that he has to overcome before he reaches it.

Herein is a great mystery made plain to those who in quiet contemplation realize that they did need a Mediator and Forerunner, and are willing to offer all they have and are to facilitate the working of the glorious Law of Freedom, which is going to lead us back to the conditions from which we fell.

The voice of the inward Christ that guides us is ever the still small voice that speaks only in the silence and to the listening ear. Those who would hear it must control the clamors of physical appetites and passions—they must enter the sphere of mental activity, like those who are in search of goodly pearls; and, having heard the

Voice they must follow valiantly, remembering that "Those who are led by the Spirit, they are the Sons of God."

THE OVERTONE

BY G. G.

ALL is spirit. Spirit manifests in form.

Form is organized by mind into body.

The individual soul is all these and more.

The soul of a man is *all* there is of him; and includes all that can be predicated concerning him.

"As above, so below." "Above" here presents a meaning of the cosmology of the soul—the heavens—the mechanism of the universe—the handiwork of The Living God, fashioned as a background to individual consciousness—all that of which every illumined soul feels himself an essential summation in miniature.

The physical universe is that state of expression below which life ceases to be organically used and consciousness ceases to be systematically registered. That which physicists call life is not life, but vitality or the manifestation of life thru embodiment.

One principle or phase of all manifestation is vibration. Physically registered consciousness compares spiritually registered consciousness to itself as harmonics. But spiritually registered consciousness compares physically registered consciousness to itself as that left over thru which it cannot uniformly penetrate. And this is the more correct discernment, because physical bodies, as well as all higher spiritual embodiments, are as screens to let thru or to hold the next higher system of vibration magnetically connected with them.

Vibration is grouped in octaves. In tuning mechanical instruments, every octave has an overtone which must be divided and added to each of the twelve mathematically pure tones. This overtone acting as a screen holds the octave, on the same principle that the physical body holds the spiritual system magnetic to it. If a mechanical body could be fashioned of the same material and on the same principle as a piano and be made to have ears, it could not hear a piano tuned mathematically pure. It is the overtone in all manifestation that enables the individual consciousness to realize the harmonics of life.

Hypothetically, if the spiritual had no overtone, there would be no physical. But the physical is not the spiritual overtone, but its negative, to the unregenerate consciousness, which is negative to passion. Passion sustains the same relation to the unregenerate body as love does to the regenerate mind.

In the regeneration, the body becomes a pure vehicle of the Spirit, positive to all below a correct systemization of consciousness.

Thru a proper conservation and transmutation of vitality, coordinate with a correct polarization of the mind and heart to The Author of our being, we become clearly conscious in orbits of spirit that are merely speculative or entirely unknown to the unregenerate mind.

Let the foregoing serve merely as a brief and weak word touch on a subject that defies the ordinary mathematical image-ization of the mind.

THE FALL AND ITS REMEDY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

ONE of the most interesting topics that the Christian can possibly meditate upon is that of the Fall of Man. The few words about it in Genesis are capable of indefinite expansion, and we feel persuaded that no one has yet exhausted their possibilities, or attained to a satisfactory solution of the problems raised by them.

To understand what is meant by the Fall we must first gain some idea of the condition of Adam before the Fall. What did he lose by the Fall?—Well, first of all, it is clear that he lost life in some form, for the sentence was: "Dying, thou shalt die," and the death of the body is certainly included in it, for it says: "To dust shalt thou return," and it is only the body that turns to dust. We must infer therefore, that Adam's body was incorruptible before the fall. But if incorruptible, it must have been different from the bodies of flesh in which we now appear. It must have been a spiritual body. And to this agree the words of the Great Seer, Jacob Behmen, when he says that "Adam was created to be the restoring angel of the world. His nature was twofold. Within he had an angelic soul and body derived from the powers of heaven. Without he had a life and body derived from the powers of earth. . . . His external nature sheltered his inner from all acquaintance with the properties of our corrupted earth. His love and obedience surrounded him with a perpetual paradise of his own. He could not feel the fierceness of fire, the rigors of cold; he was inaccessible to want or pain."

His fall caused the loss of that angelic body and spirit—that volatile body from which Eve was separated by a process similar to that which in the animal world is called fission, or division. This occurred during a *tardemah*, or trance, analogous to the nymphal state of animals undergoing metamorphosis.

It is also clear from another consideration that Adam had an immortal angelic body before the fall, namely, from this, that the second Adam came to restore what the first Adam lost—and such bodies are to be the portion of those who attain to the First Resurrection, “neither can they die any more, but are equal to the angels.” Such a body *must* therefore have been lost by the fall, and if Adam possess such a body, then Eve who had been bone of his bone, must also have possess such a body. So their fall was a fall into mortal and fleshly conditions—“In their going astray they became flesh.”*

Now what was the cause and manner of their fall? It is put before us in allegorical form as eating of the tree of knowledge of good and evil. It is clear from every incident that this means carnal knowledge, from the facts of making girdles of fig-leaves to cover the shame of their nakedness, and the curse pronounced upon woman’s conception and childbearing, and that upon the fructifying properties of Mother Earth.†

The curse of Eve is further emphasized and demonstrated in the Law of Moses, by the following provisions, viz.—that a woman who had born a male child should be secluded 40 days for her purification, and touch no sacred thing nor come into the sanctuary until the days of her purification were completed. But if it were a female child then her period of excommunication was double that for a male, that is, 80 days, as if the curse rested on

*Gen. vi. 3. †Gen. iii. 16, 17.

the female sex with double weight. She was restored to the fellowship of the Church at the end of the period of seclusion by the offering of a sin-offering and a burnt-offering. And altho the law has been abrogated,* as it is expressly stated: "Christ has redeemed us from the curse of the law," yet the Esoteric teaching remains, clearly showing what the mind of God is on this point.† And upon nothing was the Mosaic law more severe in its penalties than on sexual matters. Infringements of the law on these points were generally punished by death, and sometimes in its most terrible forms of stoning or burning; and even involuntary uncleanness entailed exclusion from the camp for at least one day, together with cleansing of the body and washing of clothes.

All this goes to prove that the sin upon which the Curse was pronounced was sexual, and that this is meant by eating of the tree of knowledge. Of course, it is a knowledge of good as well as of evil, and there is much in its fruit that is beautiful to the eyes, and stimulating to the intellect, and that is to be desired to make one wise. But for all that, the evils of it, the sin, disease and death, are greater than those arising from any other cause.

It would appear that the prince of this world, the god of this age, the prince of the power of the air, is also the god of generation. At all events the Scripture clearly traces the sin of Eden, the Fall and the Curse to his agency. He, it is said, has the power of death, and as we have before demonstrated, generation is the cause of death. The scientific dictum is that "reproduction is the beginning of death," and Scripture proves the same thing. The Serpent of Eden is identified with Satan, as the Ancient Serpent, called also the Dragon, who is Diabolus and Satan. As the god of this world therefore, carnal generation is specially his work, just as regeneration

*Rom. vii. 6, Discharged; Coll. ii. 14, blotted out. †Lev. xii. 1-8.

is the work of Christ thru the Holy Spirit. Jesus Christ came to destroy the works of the Devil. He will therefore abolish death and destroy him that has the power of death, and must therefore abolish generation, which is the cause of death.

But we must distinguish between generation, which means expenditure of life-force, and the life-force itself. Sexual potency is a good thing in itself, for it is inseparable from physical health and strength. For it is obvious that we cannot be full of the essence of life, and yet have disease in the body. For life must abolish death, just as certainly as abundance of light dispels all darkness. If the whole body be full of light, there can be no darkness in it; if full of life, there can be no disease in it, for disease is only another word for death; for the body is dead to the extent that it is diseased.

Down thru the ages all of us have been making a huge mistake here. Christians especially have endeavored to overcome by destroying the elixir of life, the most valuable asset that man possesses. A study of the Law of Moses which is full of the wisdom of God, would demonstrate this. It is always the *loss* of the vital fluid that is penalized; never the possession of it. If Israel had but known it, the Law, which seemed so burdensome to them, was really framed for their good. "Oh, that my people," says the God of Israel, "had the heart in them, that they would obey all my commandments always, for then should it be well with them and their children forever." Perfect health in particular is the reward of keeping the law; its infraction was the procuring cause of every kind of disease. If they kept His statutes they were to be blest above all peoples and to be set free from *all* sickness.*

From this point of view there is much in the Law that

*Deut. vii. 13-15.

is worthy of our deepest consideration. And we find upon examination that by far the larger part of the Law is occupied with sexual matters—the reason being that these are matters of life and death.

The blessings of the Law are always connected with sexual potency. No man defective in this respect tho of the seed of Aaron was eligible for the priesthood, and no eunuch or emasculated person was permitted to enter a public meeting of the everliving.* I have been informed on good authority that among eunuchs are the most degraded and dehumanized of men. On the other hand, it is affirmed that sexual potency engenders courage, nobility, aspiration and all the graces attendant on friendship and love. “The energy of the soul pours thru the sex nature, and the volume of energy is in proportion to the capacity of the nature thru which it flows, being drawn from the limitless ocean of energy with which the soul is connected.”

The reproductive organism is the most powerful storage battery in animal life, and its forces may be drawn upwards and used to regenerate the body, and to fill it with abounding life and energy. It may also be drawn up to the brain to increase the mental force by giving the mental command and holding the mental image of the transmission to the brain. “Rising thru the life channels of the body it flushes the personality with physical force. In due time when the spiritual man has begun to take form, the creative force will be drawn off and become operative in the building of the spiritual man, just as it has been in the building of physical bodies thru generation in the natural world. Perfectly concentrated meditation enables man to control the creative force and withdraw it from the body of the natural to that of the spiritual man.”†

*Deut. xxiii. 2.

†Vide-Patanjala's “Yoga Sutras.”

Thru the redemption that is in Christ Jesus, which is for spirit, soul and body, therefore, we can completely recover from the Fall, for "As in Adam all die so in Christ shall all be made alive," and just as far-reaching as the curse, so far-reaching is the blessing, for "as our natural corruption was produced in the first Adam and propagated from him to us, so our new nature and holiness is first produced in Christ and derived from him to us, or, as it were, propagated."

STANDARDS OF RIGHTEOUSNESS

BY ENOCH PENN

THE Lord declared concerning certain ones, "Their righteousness is of me." When Jesus said to the Father, "I always do the things that please thee," he certainly could not have stated in more emphatic language the fact that he was righteous in God's sight. Certainly God could say of the Christ, "His righteousness is of me." And when the Lord Christ commanded us "follow me," it was a very explicit statement that we should do as he did, that is, that our actions should be characterized by the same principles that characterized his actions. It is very evident that those who would follow in the footsteps of the Christ must study carefully his teachings and also his example, for we cannot question that he always acted in perfect accord with his teachings.

Speaking of the way of life, Jesus declared, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." In this our day it is generally assumed that it is a very easy matter to find the entrance and to walk in the path of life, in his footsteps. Indeed, so little heed do the profest Christians generally

give to the words of Christ that very much that he taught is not believed. As we look abroad over the world and observe the many many millions of profest followers of Christ, we must question with sober thoughtfulness, are the words of the Christ true when he declared that few are able even to find the way of life, let alone to walk in it after it is found? or are the many millions who honestly think they are following the footsteps of the Christ, mistaken? If we accept the teachings of the church to-day, the way is easily found, and is not difficult to walk in.

Not only did the Christ teach very plainly what man must do to find and to walk in the way of life, not only did he clearly define the standard of righteousness demanded of those that walk that way, but he also at times indicated very clearly either by words or by actions, or by both, standards of righteousness not required, standards that forbade walking in it. These standards of righteousness that by word or act he disparaged, seemed not only high and good in themselves but also to be in line with his own righteousness, yet they were and are not, otherwise he would not have condemned them. It is very evident that he condemned them because he wished to warn his followers against a righteousness that would deceive the unwary and lead not to light but to darkness, not to life but to death.

We might almost say that every one is righteous in his own eyes, even tho his righteousness does not measure up to the standard declared by the Christ to be essential to those that would follow him. And it is indeed a question worthy of careful consideration whether the church, that is assumed to teach and to uphold the Christ standard of righteousness, has not, in her effort to reach the people and to carry on the various branches of uplift work, so lowered her standard of righteousness that it does not measure up to that of the Christ, and that the Lord in

considering it would say, "Their righteousness is *not* of me."

At one time the Lord Jesus accepted an invitation to dine out, and he sat down to eat without first washing his hands. In doing this he violated the standard of righteousness of some, and they murmured at him. Again, when going thru a grain field his disciples plucked and ate of the grain, but because it was the sabbath day some were offended. Again, he was watched to see if he would heal a man of his disease on the sabbath day, for their standard of righteousness forbade it, yet he violated their standard of righteousness by healing him. The Jews said to Pilate concerning Jesus, "We have a law, and by our law he ought to die, because he made [declared] himself the son of God." Because his standard of righteousness differed from theirs they killed him.

In this day of greater intelligence, broader views and more tolerant minds we smile at the bigotry of those severely righteous Pharisees and think it was hardly worth while for the Christ to tell the people that it is no sin to eat without the washing of hands, that it is no sin to satisfy hunger or to "do well" on the sabbath days. And we wonder that the most cultured, the most learned of the Jewish people should burden themselves with such a standard of righteousness, a righteousness that held them in such thrall that they lost all knowledge of God's righteousness.

But human nature is ever the same, for one life actuates all peoples. And indeed it would seem the part of wisdom for us to search diligently if perhaps the Lord Christ does not by word or by act rebuke us to-day for equally false standards of righteousness, standards that have closed the eyes of the most devout and zealous Christians to that standard that the Christ held so persistently before the people.

If a teacher of righteousness who to-day held the public attention and had gained the public confidence as an up-lifter of the public morals were to go to a banquet and would furnish as his share of the refreshments several barrels of wine, he would at once be condemned by the vast majority of people as a man dangerous to the morals of the people. He would lose caste and be ostracized at once. It matters not that the Lord Christ did this same thing. It matters not that of those who condemn, few accept the principle of temperance as a characteristic of their lives. It matters not that excesses, wrath, covetousness, lust and all the evils of the carnal mind are rampant in them. It matters not that the marriage certificate is to them a license for the gratifying of an unbridled passion; no, temperance, self-restraint, as a rule of life has no part in them. "He ate without washing his hands," they cry. Yet many worship this man as God. What is the matter?—Their standard of righteousness is wrong. So far has the common standard of righteousness of the people of to-day varied from that taught and practiced by the Christ that many, very many that worship him would, if he were here to-day, consider him a fit subject for their endeavors of moral uplift.

From the Orient there is spreading over the country the idea of the sacredness of all the lower forms of life. So strong a hold has this idea gained that many cry out against taking honey from bees, against killing vermin, pests, or even venomous serpents. There is in one of our eastern cities the head-quarters of an organization that numbers its members by the thousands. A motto they use as expressive of their sentiments is "I love animals, but I hate beasts;" that is "I hate those of my fellows that do not treat animals as I think they should." Thus they, under the guise of pity, teach the children to hate

and to combat those of whose actions they do not approve. Would these people hate the Lord Christ if they were to see him guide hundreds of fish into nets, that they might be caught and eaten? or if they were to see him cause hundreds of animals to drown themselves? We believe they would, tho doubtless many of them think that they worship the Christ. But what is the matter with these people?—Their standard of righteousness is wrong, is not in accord with the Christ's standard.

Another idea held in the Orient is also obtaining a strong foot-hold among the people. This idea is the legitimate outcome of the thought that all the lower forms of life are sacred. It is that no flesh should be eaten. The thought being usually, first, that it is wrong to kill; second, that if one eats flesh he absorbs the characteristics of the animal eaten. To-day the country is being flooded with publications whose subject is dietetics in its various forms. The morality and the immorality of the various systems of diet are soberly discussed. The unrighteousness of a flesh diet is by some bluntly announced. Some claim that the Christ never ate animal food. But the Lord Christ saw the false standard of righteousness formulated and strengthened thru these ideas and he strove to persuade the people against them. In Mark vii. 14, we read that he "called all the people unto him" to impress the thought upon them that this standard of right is wrong. But it appears in vain that those imbued with this idea read the words of the Christ that, "nothing from without a man, that entereth into him can defile him." Some of these worship Jesus as God, but to believe his teachings, they cannot. Why?—Because they have accepted and are bound by a false standard of righteousness.

But one will ask: What difference does it make? Is it

necessary that one who would follow the Christ should drink strong drink? or that he should cause the death of hundreds of animals, as did the Master? or that he should eat flesh?—No, certainly not. But it is necessary that those that would follow the Lord Christ in the path of life should adopt his standard of righteousness. As, “No man can serve two masters,” so no man can have two standards of righteousness. No man can adhere to the standard of righteousness of the Christ and at the same time hold to those doctrines that are the commandments of men.

It is quite a common thing to be informed that Jesus spent some of his early years in India learning their wisdom. Be that as it may, he certainly spoke in no uncertain terms against some of the Oriental beliefs that are held by many in America to-day. These beliefs are but the perversion and distortion of great truths given centuries ago to those peoples by their great teachers, and it is largely because of the perversions and distortions of the great truths given them that the Oriental peoples are what they are.

But the way of life is narrow and the entrance to it is difficult, and we feel safe in assuming that no one can walk in that path while saddled with any system of man's righteousness. There will be no -ists or -ites or -arians of any kind in the body of Christ. Not because these distinguishing lines will be ignored, but because no schism will be admitted. The body of Christ will be formed of those only that lay aside all forms of man's righteousness and accept solely the standard of the Christ. If the way were easy to find and very broad, that is, if those walking therein were given large latitude of opinion and action, it might make but little difference how much of man's false philosophy one desired to take along with him. But the Lord Christ has set up the true stand-

ard and none may take from or add to it. All those that do not measure up to the Christ's standard of righteousness shall perish. When certain ones said, "Lord, we have preached in thy name. We have healed the sick in thy name. We have performed miracles in thy name." He declared, "I never knew you." Why?—Because they did not maintain his standard of righteousness.

It is only as we can use and control the things of earth and not be used nor controlled by them that we can walk in the way of life. The Divine purpose concerning man is that he should dominate all nature. Not that he should be weak and dominated by the things of earth, or be controlled by appetites, passions or emotions, but as a wise and strong master-builder he should use the things of earth for the accomplishment of the Divine purpose in himself and in the earth. For the dominion over all the earth is to be given to the saints of the Most High, not to dominate their fellows, but all nature—"The fish of the sea, the fowl of the air, and over all the earth."

THE COMING MESSIAH

BY H. E. BUTLER

IN these days we hear a great deal said by many classes of people about the second coming of the Christ, the messiah of the new age, the avatar of the coming dispensation, *et cetera*. There is evidently preparation being made by materialistic minds, in connection with the dark forces, to bring about a fulfilment of what the Lord Christ said before he went away, namely, "Many shall come in my name, saying, I am the Christ; and shall lead many astray," and he warned his disciples against following them and added, "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Many have questioned how it is possible for the coming of the Christ to be seen thruout the world at the same time, and well they may, for the strictly materialistic mind can see nothing unless it is manifested in a person, and herein will be the great deception of this the closing period of the old dispensation.

The Adventists are looking for the same one hundred and fifty pounds (more or less) of flesh in the person of the Lord Jesus, who was here nineteen hundred years ago, to drop down from heaven in a cloud. The church is worshipping at the feet of a physical organism, and the Oriental mystics have their eyes fixt upon some individual who is to come as a great teacher, director and establisher of a new and higher order. All this is by virtue of not knowing the law of the Spirit.

A good illustration may be found in the case of the

present head of the Theosophical Society, Mrs. Besant. For the benefit of those who have not studied the Libra nature we call attention to it here. The Libra nature is the most materialistic nature of the twelve. Those who come under this division of the zodiac have the best memory for the educational sphere; they have led as professors of colleges and, of course, as teachers of the rising clergy, and thru their materialism they have destroyed all spirituality in the Christian church. Their function is a double function, as stated in "Solar Biology:" "They are very susceptible to the psychic influence of other minds, who act mainly upon their principle of intelligence: thus they take on the mental conditions and nature of others, and feel and act like them." If a Libran associates himself with a body of people he takes on the mental conditions of that body and becomes the expression of it; he refuses to accept anything except what comes thru his feelings and inspirations; in other words, what he takes on from without. He is very positive and earnestly believes that he is right always. This gives him that psychic projective power that enables him to project his thought into others and to make them believe what he believes.

Mrs. Besant is a Libran. She has taken up a Hindu boy and is educating him, keeping him constantly under the psychic conception that he is to be the avatar of the new age, and, of course, unless there is some unusual strength of character inherent in the boy, he will grow up in that most emphatic belief that he is the avatar. Thus she is manufacturing an avatar to lead the so-called Theosophical movement of the world. Many others are being led in a similar way to believe in their calling to be the savior of this dispensation. Herein is coming the great deception, for it is a law that if a body of people unite in the honest belief that a certain individual pos-

sesses certain knowledge and power, they will give their power of mind, will and psychic force to that individual, so that we look for great occult manifestations thru this Hindu boy who is being raised to it. For the whole body of Theosophists will give their power to him when he becomes a man. Thus will be fulfilled the prophecy "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."

No doubt some will question: Do you not believe there will be a messiah for this dispensation? Yes, most emphatically we do, and before the coming of the messiah there will be some one or ones that will be the expression of the Elijah, as we read in the last book of the Old Testament, the last chapter and the last two verses: "Behold I will send you Elijah the prophet, before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

Jesus said that John the Baptist was the Elijah, and what was his teaching?—"Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." Has there been before the world any movement that has so perfectly been represented by the thought of making the path straight from the old age and order to the new age, or that has pointed out the straight and narrow path as perfectly and as continuously as the Esoteric movement? The Lord Jesus said, "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." Even our enemies bear testimony to the fact that we have given thoughts, ideas, to the world that no others have given;

and they have been given for but one purpose, namely, to mark out the straight and narrow path that leads from the old order of sin, sickness, sorrow and death, to life, immortality and oneness with the Father. Where does this path lead to?—It leads to the coming of the Son of man, to the manifestation of the Christ, the Messiah, of this new dispensation of the world's history.

Then, if we claim that the Esoteric movement is the work of the Elijah who is to restore all things, we are claiming that which is justified by all that has been written and published thru the Esoteric books and magazines. But where does the Messiah come in?—Let us see. We are told that the Christ was manifest that he might bring **MANY** sons unto God. We have labored to show who and what the 144,000 spoken of in the Revelation are to be, namely, they are to be the saviors of the world; that they are the first ripe fruit of the Lord's planting; that they will be the coming Messiah, the second coming of the Lord Jesus, the Christ.

When the Lord Jesus came nineteen hundred years ago he came as one individual man. He recognized his imperfection by saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." How can this be? Was he not God incarnate?—Yes, he was one of the Elohim, one of the Gods that created the world, but only one. In the sight of God, the Almighty, every individual man is necessarily imperfect, and it takes the whole body of humanity to make one perfect man. As the apostle well said, each individual represents one function of the human body, and it has been shown and proven beyond question by "Solar Biology" that some are of the head, some of the neck, some of the arms and hands, and so on thruout the twelve functions, and we read in the Revelation that there will be twelve

thousand of each of the twelve tribes or functions, making 144,000. These, as it was shown to John on Patmos, are to be kings and priests unto God and to reign on the earth. Obadiah, seeing this afar off in vision, said, "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be YAHVEH'S." These saviors were also seen by John when he saw the Lamb standing on mount Zion and with him a hundred and forty and four thousand. (See Rev. xiv.)

We have not gone into this subject in detail as anyone may read our former writings in regard to it; especially is the thought clearly presented in all its phases in "The Goal of Life or Science and Revelation."

The Esoteric teachings have been given to the world in order that no one that is seeking to know the truth and that is led by the Spirit of God need be deceived. And not only have they been given for these, but to lead "the first ripe fruit" to the time and place of the gathering, when they will be one body controlled by the one Spirit—God. For remember the words, "The Lord is in his holy temple; let all the earth keep silence before him." And when the preliminary work, the Elijah work has been accomplished, all things will be restored: the temple (the 144,000), of which the temple of Solomon was only a symbol, will be built upon the earth, and God will be in that temple; he will be the life, the mind, the consciousness and the power of that 144,000 individuals that constitute one perfect man—a God-man, the Messiah of this new age.

All who are looking for one individual man to be that messiah, that avatar, as the Hindus call him, will be misled and deceived, for Divine order is not trifling in its methods, but it is definite and positive.

John says of the Christ, "In the beginning was the Word . . . And the Word became flesh, and dwelt

among us," and in the Lord's parable concerning the sowing of that word, his life and mind qualities, we read, "Know ye not this parable? and how shall ye know all parables? The sower soweth the word." If he was the word that was sown, then we understand what he meant when he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves." Again, it is written, "For it became him, for whom are all things, and thru whom are all things, IN BRINGING MANY SONS UNTO GLORY, to make the author of their salvation perfect thru suffering." This seed has been sown in the earth; it lives and is growing in the life of men, and it is those that have this seed matured in them that will be brought together and constitute not only "the first ripe fruit of the earth," but the first ripe fruit of the sowing of the Lord Jesus, the Christ, in the hearts of men, and these will constitute the coming messiah, the savior of the world, the avatar, if you please, of the new age and order of life.

PRAYER

BY LURA BROWER

PRAYER is a close communion sweet
With God the Source of all,
A listening in the Silence oft
To hear the Spirit's call.

Prayer is that aspiration high
That draws unto the soul
All that can truly satisfy,
All that can make it whole.

Prayer is a consecrated life
On loving service bent,
One asking nothing for itself,
With giving, well content.

THE UNFOLDING LIFE

BY L. D. N.

IN the present consciousness of a large portion of the human race the animal and the human blend, while in many the animal largely predominates, and in but few is the higher spiritual or God-consciousness recognized at all; and when recognized as such, it is even then too often thought to be only for the chosen few, the seers, apostles and prophets of the race. Nevertheless, these stand as beacon-lights, pointing the way for all to follow, and at the same time are demonstrations of the possibility for all, that is, of the spiritual nature in all waiting recognition and development.

The supreme head of all these sons of God, who stood upon the very summit of this divine realization, says to all the brethren of his race, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go to the Father."

Thus the actual unfolding of man is from within outward—evolution—while his apparent growth is from the plane of the animal without, inward to the spiritual. Hence when man comes to recognize the higher possibilities of his being, and discovers that these are to unfold from within, he will cease his vain and useless struggles after emancipation thru external, arbitrary and vicarious means and measures, and turn to the radiant center of divine light and power within, and, uniting with the Spir-

it, rise to the consciousness of oneness with God thru the Spirit. As he thus emerges into the light of the God-consciousness, he attains that spiritual supremacy and personal mastery which this consciousness imparts.

It is only thru personal attainment of spiritual supremacy and identification of life with God, that man is raised above the power of temptation, and so above the possibility of sin and disease, because only thru this supremacy the animal nature and the body itself become also transformed by the spiritual life to which they are thus conjoined, and in which they are thus held. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

By the loss or want of the true understanding of his being, the attention, thought and desires of man are confined so fully to the external and sensuous condition of life, that he is brought into bondage thereto, and becomes the subject instead of the master of his material environments. Out of this dominance of the law of the animal and sensuous life over that of the spiritual in him come all the sin, sickness, vice, crime, violence, despotism, poverty, ignorance and superstition that have cast their hateful shadows over an otherwise beautiful world. So shall the true understanding of his being and destiny enable man to achieve his spiritual emancipation and banish forever from our world the darkness and suffering of sin, sickness and every form of evil, by enthroning the light of truth and the power of love in the personal and social life of all mankind. Then will God's kingdom have come and his will be done on earth as it is in heaven in the realization of the divine Sonship and universal Brotherhood of man in the eternal Fatherhood of God.

BOOK REVIEWS

AN EXPLANATION OF PSYCHIC PHENOMENA, by Rellimeo. 95 pp., cloth. Price 2s. 6d. net, or 70 cts. postpaid. Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England.

In his Foreword the author states that the purpose of his book is not to encourage the acquirement of psychic powers, rather to warn against their quest or misuse, and to show that they are not necessary steps to nor evidence of true spiritual attainment; that, in fact, psychic powers were more generally possessed by primitive races of ancient times who were less endowed with intelligence. And yet, he does not deny their proper place as incident to higher development of the truly spiritual nature. The concluding pages of his book reveal, as did Paul, "the more excellent way" which is LOVE; and he emphasizes the fact that unless psychic powers come as incidents, unsought, they are more apt to prove a hindrance than an aid to true progression.

THE MINISTRY OF THE UNSEEN, by L. V. H. Witley. 106 pp., paper cover. Price one shilling net; obtainable from same address as foregoing.

ASTROLOGY EXPLAINED, 43 pp., paper, price six pence net; and, THE ASTROLOGER AND HIS WORK, 48 pp., paper, same price, both by Prof. Alan Leo of London, are published and for sale by L. N. Fowler & Co., at the address first given.

EFFICIENCY, published monthly by The New Literature Pub'g Co., 524 Union League Bldg., Los Angeles, Cal., is edited by Christian Larson. The price is 50 cents a year, 10 cents a copy. It is a bright little paper, judged by the Jan. 1912 number which is No. 2 of Vol. I., and should be worth as many dollars to anyone able to grasp fully the simple worth in an article in less than three of its pages entitled INCREASE OF MENTAL ENERGY. Another strong article in this number is WHAT IMAGINATION WILL DO.

THE STORY OF JUAN CRUZ, by William E. Johnson, Laurel, Maryland, is a pamphlet of 32 pages supplied by the author on receipt of only 4 cents a copy, so that it is practically gratuitous. It is a friend to the Indian, an expose of mal-administration by unscrupulous or incompetent Government appointees of Indian affairs.

THE UNIVERSAL SELF-PRONOUNCING DICTIONARY, comprising under one alphabetical index the best 1008 pages of a modern (abridged) dictionary that has come to our notice. It is based upon the Webster edition, thoroly revised and improved by Charles Morris, editor of the Twentieth Century Encyclopedia. It contains maps, and handsome full page plate illustrations, and besides

its excellent context of self-pronouncing words, definitions, synonyms, antonyms in bold clear type, it contains an exceptionally handy and elaborate appendix embracing subjects as varied as an abridged, compact dictionary could well provide. Pound in flexible morocco; opens flat; designated as the 1910 Census Edition. For ready reference, ease of perusal, and up-to date presentation of words, their enunciation, meaning and relatedness, as well as its treatment of allied subjects, it is the most efficient work of its size we have seen. It turns word-hunting and general reference into pleasure. Price \$1.75. The John C. Winston Co., 1006 Arch St., Philadelphia, Pa.

THRU FIELDS OF LOVE, by Mary Brewerton DeWitt. 70 pp., paper; price 50 cents. Address the author at 6102 Greenwood Ave., Chicago, Ill.

It is (or supposedly is) an account by some who have past out of the body, concerning one in their charge who had recently died (physically) but was unconscious of this fact, and insisted upon companionship with and recognition by her friends on earth, until gradually disillusioned, after which the narrative becomes somewhat romantic in the realm of spirit.

MENTAL ENGINEERING or PRACTICE IN THE KINGDOM OF THOUGHT, by C. B. Fairchild. 113 pp. of exceedingly thin, strong, India paper, bound in leather, with gold title. Price one dollar. Address the author at 853 Manida St., (Bronx) New York, N. Y.

The first portion of the book is an elaboration of its four principles, viz.—“All is Spirit and All is Good;” “Mind Controls the Body;” “The Law of the Spoken Word;” “The Dominion of Mind.”

The latter portion consists of definitions of many terms, few of which are used in the body of this little work, and all of which are defined in ordinary dictionaries: but as this book is designated, “Chapter I.” and is to be followed by three other books, or chapters, the definitions may refer to the books yet to be published.

The book is written almost entirely from the reasoning brain, therefore it is mental as distinguished from spiritual; and, as it advocates the theory of the non existence of evil, it should probably be classed as Christian Science.

—ADNAH.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., March 1912

Body	Enters	On	day	h.	m.
☾	♊	2	9	5 a. m.	
"	♋	4	10	46 a. m.	
"	♌	6	3	18 p. m.	
"	♍	8	11	36 p. m.	
"	♎	11	11	4 a. m.	
"	♏	13	11	41 p. m.	
"	♐	16	11	19 a. m.	
"	♑	18	8	50 p. m.	
"	♒	21	4	7 a. m.	
"	♓	23	9	28 a. m.	
"	♈	25	1	12 p. m.	
"	♉	27	3	45 p. m.	
"	♊	29	5	50 p. m.	
"	♋	31	8	31 p. m.	
☼	♑	20	6	21 p. m.	
☽	♏	13	9	31 a. m.	
♂	♏	23	1	11 a. m.	
♀	♏	6	11	25 a. m.	
"	♏	25	10	39 a. m.	
♄	♋	6	10	39 a. m.	
"	♌	12	4	9 a. m.	
"	♍	17	4	44 a. m.	
"	♎	21	11	10 p. m.	
"	♏	26	9	46 p. m.	
On March 1st ♈, ♉, are situated as follows:					
♈	♓	3°	17'	22"	
♉	♊	20	49	11	

BIBLE REVIEW

VOL. X.

MARCH, 1912.

No. 6

A SON OF GOD

BY ENOCH PENN

THERE has been presented in this publication at different times the thought that Divine Sonship is a condition to be attained: in other words, that a man may become a son of God, even as Jesus became a son of God. This being so, the term **THE** Son of God is not properly applied to one person only, but rather, every one that attains to that condition or state where he is "born of God" may rightly be called "a son of God."

Since we accept the Bible as God's revealed will, it is only right that we should refuse to accept as true any theory or conclusion concerning spiritual things if the Bible contradicts it. Likewise, if any theory or conclusion concerning spiritual things is found stated in the Bible, we may reasonably accept it as true. Nevertheless, we must admit the possibility of errors of translation and of interpolation. To admit the possibility of such errors does not necessarily detract from the integrity and honesty of purpose of the translators; it simply acknowledges human limitations. So carefully has the work of translation been performed that it appears unnecessary to say that it is hardly worth while to suspect any statement of being an

error unless it contradicts or is in no way sustained by other statements.

In a way it is generally believed by the church that Divine Sonship is an attainment possible to man, but it is not generally understood that the same degree of Divine Sonship as that professed by the Lord Jesus is possible to others. The understanding held by the church as to just what constitutes a man a son of God has been exceedingly vague, nevertheless, the teachings of the Bible that Divine Sonship as an attainment is possible to man are very clear.

In Hebrews ii. 10 we read, "For it became him, for whom are all things, and by whom are all things, in bringing MANY SONS unto glory, to make the captain of their salvation perfect through sufferings." "The captain of their salvation" was evidently the Lord Christ. In 1. John iii. 1 we read, "Behold what manner of love the Father hath bestowed upon us that we should be called THE SONS of God." It is very evident, however, that no one can properly be called a son of God until he has attained that condition. In Hosea i. 10 we read, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are THE SONS of the living God." This, as we see, is wholly a promise for the future. In John i. 12, 13 we read, "But as many as received him to them gave he power to become THE SONS of God. . . . Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In other words, those that received him would be born of God, and so, become sons of God. In Romans viii. 19 we read, "For the earnest expectation of the creature waiteth for the manifestation of THE SONS of God." Apparently the idea here is that animate creation awaits the time when men will become sons of God. But a little before, the

same writer made the statement, "we are the sons of God," but it is evident that this is the language of futurity, and should not be accepted literally.

In making the suggestion that men are not yet the sons of God, it is but fair that an explanation be offered: It is evident that the sons of God were not manifested during the time of those old worthies of the Bible, that none of them attained to Divine Sonship, for they all died, and the sons of God cannot die, as Jesus declared of them, "Neither can they die any more: for they are equal unto the angels, and are the children of God" (Luke xx. 36). That is, they cannot die, for they are sons of God.

The thought that none of those old worthies of the Bible—save those that were translated—not even the apostles and disciples of Christ, attained the ultimate held out by the Christ, namely, Divine Sonship and consequent immortality, may come as a shock to some, but when we consider that the Christ said, "If a man keep my saying, he shall never see death" (John viii. 51), we must recognize that all that have died proved by their dying that they did not keep the teachings of the Christ wholly, and so far as we know, all the old worthies of the Bible have died—save two or three—even as all our fathers have died. This saying of the Christ's that those that keep his sayings will not see death, angered the Jews, and doubtless it has troubled many an earnest Christian, but it is a statement made by the Christ, and tho it is believed by very few, it cannot be gainsaid.

So far as we know, the thought that there are many sons of God has been generally accepted by the church, even tho their understanding of the term was vague, but the idea that all those that attain to that state called "Divine Sonship," "born of God," or "sons of God," are sons of God in the same sense as was Jesus Christ, has

not been held. This thought was approached, however, by the writer of Romans (viii. 17), "And if children then heirs; heirs of God, and joint-heirs with Christ."

The thought that the sons of God are equal, and that Jesus claimed to be, not **THE** son of God, but only **A** son of God, such as other men may become if they follow his teachings, has been very largely hidden from the world by a peculiar circumstance. That circumstance is this: At the times when the popular editions of the New Testament were translated or revised from the original Greek, apparently all the translators and revisers believed that Jesus of Nazareth was the Son of God in such sense as no other could be. They believed that God the Infinite Spirit has a son who, as the second person in the Trinity, is co-equal with him; that there is no other being in the heavens that approaches him in place or rank, which is second to and in some way identical with the Infinite God, and that this being was embodied in the person of Jesus of Nazareth. This doctrine is not sustained, however, by the Bible, altho there are statements in the New Testament that have been construed to give this idea. Perhaps we may quote, as the strongest argument used to uphold this idea, the declarations concerning the only begotten son. In John i. 14 we read, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." And in John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." This passage plainly declares Jesus Christ to be the only begotten son of God. And in John iii. 16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Again, John iii. 18, "He that believeth not is condemned already, because

he hath not believed in the name of the only begotten Son of God." Also I. John iv. 9, "Because that God sent his only begotten Son into the world, that we might live through him." In these passages the statements are unqualified that Jesus was the only son of God, but in the statements made in Romans viii. 29, "That he might be the firstborn among many brethren," and Hebrews i. 6, "When he bringeth in the firstbegotten into the world, he saith, and let all the angels of God worship him;" and, Hebrews ii. 17, "For it behooveth him to be made like unto his brethren," the terms FIRSTBEGOTTEN and FIRSTBORN imply others, and indeed if he had no other brethren after him there would be no use in these terms. After the declaration in Hebrews ii. 10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," the writer, in the next two verses says, "For both he that sanctifieth and they that are sanctified are all of one, [are they all of one Father?] for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren." This quotation from Psalm xx. 22 was evidently fulfilled and referred to in the statement of our Lord in his prayer to the Father, speaking of his disciples he said, "I have declared unto them thy name."

In presenting the ideas that, to our mind, are so clearly presented in the Bible, namely, that the term or title "Son of God" refers to a condition attainable by man thru following the teachings and example of the Christ; that Jesus was the firstborn son of God in that he was the first man to attain to Divine Sonship; that until others attained to that same state Jesus was the only son, and that Jesus was the son of God in the sense only that all those that attain will be, we do not belittle the

Christ, we announce simply the teachings of the Bible. Nevertheless, we would have it clearly understood that we are referring to Jesus Christ the "son of man" and not to that high and holy intelligence that was in him as his true individualized self, that self that declared, "I came down from heaven;" and that also declared, "Ye call me Master and Lord, and ye say well, for so I am." Even tho that Holy One that came down from heaven is one of those that made the world, even tho he, as "captain of our salvation," is the one into whose charge has been given the work of guiding mankind up to that God-likeness designed concerning them at the beginning, yet we fail to find Biblical authority for the belief that he is equal with the Infinite Spirit as co-ruler of the universe.

It was evidently the belief on the part of the translators and the revisers of the New Testament that Jesus was in some way an incarnation of and equal to the Infinite Spirit that caused them in their translations and revisions, to ignore the evidences of the truth of the conclusions we have exprest, that Jesus was a son of God in the sense that other men may be. This we may perceive by referring to the original Greek text, *viz.*, "Wilson's Emphatic Diaglott." By referring to the Greek text of the Gospels of Matthew, Mark and Luke we find that Jesus was not called, nor did he profess to be, THE son of God, but A son of God; which fact, in view of the quotations we have already made relative to attaining Divine Sonship, gives an entirely different meaning to the term as applied to Jesus.

In Matthew iv. 3 we read, "And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread." The Greek has it, "If thou be a son of God." In Matthew xiv. 33 we read, "Then they that were in the ship came and worshiped him, saying, of a truth thou art the son of God." The

Greek has it, "Of God a son thou art." Matthew xxvii. 40 reads, "If thou be the son of God, come down from the cross." The Greek has it, "If a son thou art of God." Matthew xxvii. 43 reads, "For he said, I am the son of God." The Greek has it, "Of God, I am a son." Matthew xxvii. 54 reads, "Truly this was the son of God." The Greek reads, "Truly of God a son was this." Mark i. 1 reads, "The beginning of the gospel of Jesus Christ, the son of God." The Greek has it, "a son of God." Mark iii. 11 reads, "And unclean spirits, when they saw him, fell down before him, and cried, Thou art the son of God. And he straitly charged them that they should not make him known." The Greek is the same. We observe that this is the testimony of unclean spirits, which testimony we shall soon find was more than offset by that of the angel Gabriel at the annunciation, as given in Luke i. 35, "Therefore also that holy thing which shall be born of thee shall be called the son of God." The Greek has it, "shall be called a son of God." Mark xvi. 39 reads, "Truly this man was the son of God." The Greek reads, "a son of God." Luke iv. 41 reads, "And devils also came out of many, crying out, Thou art Christ the son of God. And he rebuking them, suffered them not to speak." The Greek reads the same. It is a matter worthy of sober and careful consideration, that when unclean spirits called the Christ "THE son of God," he rebuked them, but when they called him "O son of God," or, "Thou son of God," as in Matthew viii. 29, and Luke viii. 28, he did not rebuke them. Evidently, it was not because they were unclean spirits that he rebuked them, but because of the term by which they designated him. Luke viii. 28 reads, "What have I to do with thee, Jesus, thou son of God Most High? I beseech thee torment me not." The Greek reads, "O son of God." Again we observe that Jesus did not rebuke this witness, tho he

was an unclean spirit, but we see that he did not say "the son of God."

That the translators were often in a quandary as to what English terms to employ to obtain the nearest equivalent to the original we can easily understand, since there are words in one language that have no equivalent in another. But it is unthinkable that the translators and revisers did not know that in the places quoted the Christ is called "a son" and not "the son." Also it is unthinkable that they should have designed to deceive.

The following extract from the preface to the New Testament, "American Revised Version," indicates the difficulties under which the translators labored:

"Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of the English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article whenever it seemed to be idiomatically possible: where it did not seem possible, we have yielded to necessity."

THE BOOKS OF NATURE AND OF REVELATION

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

It is a Scriptural truth that the Gospel of the Grace of God is preached everywhere in the whole creation under heaven by means of the creation itself. Thus the Book of Nature corresponds to and confirms the Book of Revelation, for:

“The Heavens declare the power of God,
And Space proclaims His forming hand;
Day utters speech to day,
Night whispers news to night!
There is no speech or tongue,
Where their voice is not heard.
To all lands they bring hope,
The whole world hears their speech.”*

The Gospel par excellence is that according to John. Few indeed would find the Way of Salvation if this were excluded from the Bible. And while apparently so simple in its diction, it yet contains to a larger degree than any of the Synoptics the Mystery of God. Without any preamble it plunges at once into almost unfathomable depths, when it begins with the Logos—“Ἐν τῇ ἀρχῇ ἦν ὁ λόγος”—In the beginning was the Logos. Godhead is ascribed to the Logos, but not that of the Supreme, for “the Logos was with the God” (τὸν θεόν). Creation is also ascribed to the Logos—for “ALL THINGS *thru him* came into existence.”

It is clear then that the Logos is God manifest; and the Supreme is God unmanifest, whom no one, at any time, has seen. Consequently there is this difference between

* Psalm xix. 1-5—Ferrar Fenton.

the Father and the Son—that the Father is God unmanifest and the Son is God in manifestation. And just here we come to the rock upon which so many believers are splitting to-day. There are those who, reading chiefly the Book of Nature, see in all manifestation, the Logos as the Universal Christ—but the personal Christ, the Man of Sorrows, the Man of Gethsemane, is rejected by them from being the Lord of Glory, King of Kings and Lord of Lords, into whose hands all judgment is committed, and all power in heaven and on earth.

On the other hand, there are those whose eyes are closed to the Book of Nature, and who see the Christ of Calvary as Savior, but who professing to acknowledge His Godhead, they know nothing of Him as the Logos pervading all Nature—"In whom all things consist"—who "upholds all things by the word of His power—even the entire creation." So that they reject the Gospel of the Universal Christ, of which we read not only in the Book of Nature but also in the Book of Revelation. But to reject the Universal Christ is to condemn and despise the revelations given to two of the brightest lights in the Christian firmament, namely, Paul and John. So we see in the Christian Camp to-day, one side of truth opposed to the other, whereas each party would do well to accept the truth offered by the other and to add it to its own, for both are alike necessary. This step would enlarge the outlook of the Evangelical Christian, and on the other hand would save the student of Nature from resolving God into a mere abstraction, and enable him to realize that "God is Love."

As Science advances it approaches nearer to a spiritual conception. Indeed, with the new theory of electrons, which enter into the composition of all matter, it is easy to see that there is everywhere, and in everything, inconceivable motion. And if inconceivable motion, then the

Power which produces the motion must be everywhere present—or in other words—God, the Logos is immanent in *ta panta*—the whole creation. His eternal power is thus understood thru the things that exist.

But we go further and say that the whole Gospel is written in the Book of Nature. For when we see God everywhere—the Logos immanent in all creation—when we see that all things exist in Him—in Him live and move and have their being, then we see that all things that transpire, transpire in God-manifest—the Logos, and that therefore all suffering is the suffering of God in the sense that it must be suffered *in* Him. So that God in manifestation is crucified continually in all His creatures. In them He is continually suffering death, and in the whole creation He is continually rising again from the dead. Behold, therefore, the crucifixion and death of the Logos, and all this suffering is working out redemption; the redemption of the whole creation from all evil; for the Creation itself shall be delivered from the bondage of corruption; when there shall be no more death; mourning nor crying nor pain, nor any more curse, for the Mystery of God will be finished. This glorious Gospel then we may see written in God's Book of Nature, agreeing with God's Book of Revelation.

It is indeed marvelous how these two Books supplement and confirm each other, for immediately after the ascription of creation to the Logos, John describes Him as the Fountain of life and light: "In Him life was; and the life was the light of men." It would seem from this that life and light are inseparable, and the Science of to-day teaches us that both are alike universal. For even in the darkest night and the most Stygian gloom there is some light. We know now that there is such a thing as invisible light such as the Roentgen rays, which penetrate thru solid matter, so that it seems possible that all mat-

ter is permeated by light, just as it is said to be by life. Both are alike universally distributed; everywhere in the Natural World. Now the Holy Spirit in the Gospel of John, affirms the same truth of the Spiritual World; viz., that the Logos "is the real light which enlightens *every man* coming into the world." And this is called the implanted Logos (ὁ λόγος ἐμφυτός) which is able to save the soul. It is the inward gospel, which is the power of God unto salvation—the Eternal speaking Word of God, which is living and energetic and sharper than a two-edged sword. All men have a measure of this inward light and the grace of God which bringeth salvation, has thus appeared to all men,* altho in some it lies as a seed in stony ground where it is choked befores it can spring up. Some called it "*Vehiculum Dei*" or the flesh and blood of Christ.

The knowledge of this light is not therefore gained alone from the Bible, but is believed in by many who know nothing of the Bible and has led them often to teach the very same doctrines as those contained in the Bible. For example, there is in Japan a body called, "The Sect of the Pure Land," which is founded on the conception of Buddha as Amida or "Infinite Light," whose saving power is appropriated by faith, which is itself produced by the Buddha and will ultimately be bestowed upon all. We need not wonder then that the Sages in all ages have taught the same doctrine as the Christ. It is from the same source of Infinite or Universal Light.

And just as the light spiritual and natural is everywhere apparent, so "God is equally profuse of life. In each leaf of the bough the Creator has made a world; it swarms with innumerable races. Each drop of the water in yon moat is more populous than a kingdom is of men.

* Rom. v. 18; Titus ii. 11.

Life is the one pervading principle, and even the things that seem to die and putrefy, but engender new life, and change to fresh forms of matter. Even man himself is a universe, for millions on millions dwell in the rivers of his blood, and the boundless Impalpable Space, the Great Abyss is crowded with abundant appropriate life.”*

THE MYSTERY OF LIFE AND DEATH

BY H. E. BUTLER

PRESUMABLY there is nothing in the human consciousness that presents a greater mystery than what we call age and death. We know we live, and, as years roll on, we see nearly all men become infirm, and if anything is said to them about it, they say, “I am getting old.” Ask them, “What is getting old? is it your mind?” “No,” they answer, “it is not my mind, it is not I, it is my body that is getting old; everything must wear out.”

Physiologists and all careful students of human life agree that every particle of the body dies and is thrown off and renewed every year. If this is true, then how can the body get old or wear out, when it can never get to be more than a year old? It is a difficult thing for an ordinary man really to believe and to realize that his body cannot be more than a year old, but it is easily demonstrated by almost anyone, in this way: Take a fast for about five days, abstaining entirely from food, but before beginning the fast, weigh yourself carefully. At the end of five days all the effete matter of the body will be eliminated; then weigh yourself again and continue the fast

* “Zanoni” by Lord Lytton.

from three to five days longer and see what takes place. You will find that during the first five days your weight decreased more rapidly than during the next five days, and a long fast will prove to anyone that if the body is not supplied with food and drink it will soon leave him. This should be evidence enough to any mind to prove the statement that every particle of the body is wasted and renewed every year. Accepting this as a fact, we are brought face to face with many questions.

Why then does the body gradually become old in appearance? It is not because of lack of alimentary powers, because many a man becomes more fleshy as he advances in years; he weighs more, rather than less, but still he will tell you that he is getting old and that he is nearing the time when he must give place to his children or to his heirs.

This causes us to inquire: What is it that builds the body and that eliminates effete matter? We know that if the mind should leave the body, the body would die; there would be no action whatever in any direction, but so long as the mind is in the body, voluntary and involuntary action take place.

Again, the most materialistic find no reasonable cause for the dying of the body, for its dissolution, its getting old in appearance and finally infirm. Accepting all the facts that are now accepted by scientists, we are brought face to face with that momentous question, "Why should the body get old and die?" Scientists themselves are asking this question. We believe it will be found unanswerable from every standpoint except that it is the mind that produces all the changes in the body. Then, if we wish to perpetuate our body, we must first give attention to the mind. Of course, we must obey the law of life in our eating, drinking, and general habits; but down underneath it all is the mind--what we think and what

we believe. The involuntary or vital thought, the mind that rules the involuntary muscles, digestion, *et cetera*, appears to be the result of the qualities of the organism and general brain construction or the thought of the reasoning mind, and therefore it forms an inner belief without a doubt; and the suggestion that has been and is being made in all nature that everything must spring up, live for a certain period of time and then get old and die, has entered so firmly into this subconscious mind that it causes these conditions to come about.

Just so long as a child or individual feels young and buoyant, holds off even the thought of age and keeps ever before the mind aspirations and hope for the future—bounding, buoyant hope—so long the inner mind, the vital thought that sustains the body, maintains it in youthful vigor.

We have known men who were thoroly interested in some project or business scheme that took years to accomplish, and while their minds were hopeful, buoyant and firm, their interest wholly absorbed in the object set before them, they were healthy, happy and strong, but just as soon as they accomplished their object, they began to let go, to feel that they had done their work, and soon they became infirm and died.

While it is impossible for us, or, we believe, for anyone, to write up this subject fully and perfectly, yet we know that we are on the right track to life, youth and perpetuity, and that we have discovered the enemy, the cause of old age and death. It has often been said that when an enemy is discovered, he is half conquered, but we believe that we have the knowledge of the methods that will not only half conquer the enemy, but that will fully conquer him.

Our whole work from its beginning has been along the line of regeneration. The source of life for the body is

in the sex function, and if the sex powers are wasted or destroyed, the body begins to die. Then, if we would have life, prolonged life(?) or immortal life(?), we must take care of the life produced in the body, and if we take care of the life, the life will take care of us. As long as the body is kept full of generative life, just so long every function and organ of the body will be kept in vivacity and power; and not only will every organ be kept in superior power, but the consciousness, both the interior, vital consciousness and the external, reasoning brain, will be vividly conscious of life. This consciousness is opposite to and counteracts the consciousness of approaching death. One who feels that he is filled with life and power, laughs at the thought of death. He feels that that life and power within him is superior to death. Say to a young man of eighteen or twenty, "You are getting old," and he smiles with contempt at the thought. Why?—Because he is filled with springing life.

Then our conclusion is that there are two points to be most carefully guarded in order to maintain perpetual youth and vigor. The first point is, to take care of the life, the seed, generated in the body. The second is, to unite with the impulse of that life in hopefulness, buoyancy and youthful thought and habit. If men and women of mature age would indulge in play, if they would go out with the children and be like them, be abandoned and let nature have a free course, let life bubble up in utter abandonment, there would be no getting old or infirm.

We repeat that even the scientific world to-day is questioning, "Why is it that we get old? We can see no reason for it." There is no reason for it except the abuse of the sex, wasting of the life, and the false belief that it is necessary that men get old, infirm and die.

It is said in Genesis to Adam, "Because thou hast

hearkened unto the voice of thy wife," that is, because he had entered into generation, therefore "dying, thou shalt die." Because he began in the work of generation he would continue dying until he died, until the reproductive powers were gone. So now if we will stop the work of generation, preserve the life, transmute it to the use of the body, and live in our aspirations, there will be no death or infirmity.

The whole teaching of the Christ from beginning to end was of life of the body; and even the prophet, looking down the ages to the time of the restoration of all things, said, "As the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." It is only necessary for us to think reasonably on this subject to discover the key to immortality.

HEAVEN

BY G. G.

UNDERNEATH the northern snow,
In the heart of everything,
Darkling deep and thrilling low,
Something silent seems to sing,
Something hidden harks to know:
"Spring is coming."

Life serene, occult and sure,
In the sleeping buds so still,
In the lethal earth so cold,
In the ambient air so pure,
Over plain and vale and hill,
Locked in Winter's nightly fold,

Rocked in Nature's mighty mold,
Slowly wells and swells, until
Spring has come.

Underneath the loveless cares
Strown along the darksome way
Of the many who complain
Of self-centered fear and pain,
Of the many who are leaping
In their own destructive snares,
Of the many who are reaping
Self-sown harvest fields of tares,
Is a ray of hope still keeping
Saddened sordid hearts to say:
"Heaven is coming."

In the luminous eyes of those,
Who the flesh have overcome,
Are deep lightnings that disclose
Their proximity to home.
In the calm contented face,
In the brave and loving breast,
In the chaste and quiet grace
Of a life serenely blest
With a whole and wholesome giving,
With a useful—right receiving,
With a rhythmic will requiring
Poise and patience of desiring,
Is perceived a pure delight
Born of a regenerate sight
Causing all the soul to prove
That *The Kingdom comes of love*:
THEN HEAVEN HAS COME.

YAHVEH, THE ALL-PERVADING SPIRIT

BY EZRA

"ALL are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed thru all, and yet in all the same;
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives thru all life, extends thru all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart:
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

WHEN we come to the point of realization that all life is one, one omnipresent substance, differentiated into myriad wonderful forms and characteristics, then the question as to the essential nature of the wondrous spirit that animates all life, becomes important. Because spirit—call it motive, thought, purpose, as different phases of manifestation, if you will—is inseparable from life. In other words, it is not possible to conceive of an entity endowed with life, that would move in any direction aimlessly, purposelessly, or without spirit, i.e., without a definite motive, unless it has been deprived of reason or of some other attribute of its selfhood. A certain idea or object of pursuit animates all activity everywhere.

Therefore in order to determine the nature of the spirit of life, we must first discover what it aims to accomplish, what thought or purpose it has designed to carry out thru

its embodied manifestation. We must consider all life as a unit, tho recognizing clearly the different gradations in the evolutionary processes, that is, in the accomplishment of this purpose, and certainly if we would be earnest in our search and arrive quickly at definite, vital principles, we must disregard to a great extent conditions of apparent evil or disorder that seem to conflict with them. For in thus seeking the cause, the essential nature, and the purpose of all that exists, we may be able to obtain a clear idea of the Divine Plan, the Purpose of the Spirit of God, and of the joy that thrills the soul at the thought of the wondrous wisdom, the exact justice, and the marvelous love, with which this creative purpose is being carried out, so that notwithstanding man's fears, doubts, and shortsightedness, God's wisdom and love rule, and make plain to him the Way of Life.

Since, then, all forms of sentient life are animated by the same life, the all-pervading spirit, since its purpose in all varied forms is being fulfilled with minute exactitude, and since the will that directs and governs this stupendous operation never fails nor loses sight of its original design, nor deviates from the absolute law of its being, we would ask: Can these facts relate us to any cause or power other than God, the Almighty?—No, for YAHVEH, the God of the Universe, thru the Elohim, the Creators of the world, has declared his purpose in the creation of the world and of man, in the words: "Let us make man in our image, after our likeness, and let them have dominion over all the earth." (Gen. i. 26.)

If we consider these facts, we shall soon be brought to realize that names embody qualities. The name YAHVEH, the name of the all-pervading Spirit and Mind of the universe, expresses its vital significance and all-potency in the meaning: "I WILL BE WHAT I WILL TO BE." Can we imagine a name more comprehensive, more ex-

pressive of power and of conscious ability to be, to do, and to cause to be according to mind, will and purpose? And do we not often find in quiet moments that a suggestion of that great Name comes to us with the question: What do you will to be?—and there is hardly a question that will cause one to think more profoundly, if one is inclined to think at all. For thinking, accomplishing, *being*, are the true methods of self-development, of self-individualization; and according as the Self is built up of worthy thoughts, worthy deeds, so will the Self in time come to recognize and to realize its oneness with the Universal Self, the Source of all power.

In view of these suggestions, the words of the Lord by the prophet Isaiah are worthy of earnest thought: "Seek ye the Lord while he may be found. Call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto YAHVEH, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith YAHVEH. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 6-11.)

A MESSAGE

BY H. C. CALLEY

THE Lord Christ had, as no one else has ever had, a message for humanity, and this has come down thru the ages, blessing and ennobling all who are ready to receive it. And it is given to all of us to have a message to give out, but alas! how few have reached the point where any message from them will in any way benefit the world.

Yet the man who has no message is a failure. He may amass money, be influential, be what the world calls successful, but, in the higher sense, he has missed the mark.

It is only by leading the regenerate life that our innate powers can be developed sufficiently to enable us to give out to the world an uplifting, helpful message, and it is only after we have begun to lead the life that we conceive a desire to give out such a message.

The world needs these thoughts, these messages, to-day as never before.

Steeped in materialism of the grossest kind, taught from infancy to depend wholly on the testimony of the senses, and living entirely under the full sway of generation, what wonder is it that the people for the most part walk in darkness!

It seems to one whose eyes have been ever so slightly opened to the grandeur of the Esoteric truths, that the majority of the people one meets in the world seem to have a clouded look. Their minds are for the most part engaged in ignoble thoughts, and they blunder along with hardly an idea, a thought, of spiritual matters, but having a vague idea that in some unknown way all will come out right.

I am absolutely convinced that the Esoteric teachings even partially understood and followed, do more to open our eyes, and to cause us to see things as they really are, than any teachings before the world to-day, and these teachings put us in a position where it is possible for us to send out to suffering humanity a message of hope and love, uplifting and ennobling all who can receive it.

Let us then ever strive so to live that we may have and give out that pure thought-force that, like a piece of leaven, will help to leaven the world.

THE HOLY SPIRIT

BY L. D. N.

THE term "Holy" signifies "whole, entire, complete." Hence, in these words of Jesus, "when the Holy Spirit has come upon you," he plainly referred to the full coming forth of the spiritual nature in organic expression, and to the manifestation of its attributes in all the functions of the personal life—literally, "God manifest in the flesh."

We can readily picture to our minds what the nature, character, and powers of a man would be if the attributes of pure Spirit—Wisdom, Goodness, Power—were exprest in all the functions of his being. And is not this exactly what we do see in the life of Jesus, allowing the essential truth of the record we have of him? Do we not also see the same in greater or less degree in the seers, prophets, and apostles of the spiritual life, just in proportion as their spiritual unfoldment approached the level of its perfect development in Him?

That these sons of God, the so-called seers and prophets of the race, are not mythical personages, but have lived and spoken their words of supposedly inspired wisdom and authority, there can be no reasonable doubt, since the great religions of the world are based upon them. Indeed, there can be no other basis for these religions, save the spiritual and inspirational nature of man, which, quickened and unfolded in greater or less degree in the exceptional and favored few, made them the seers and prophets that they were.

The fact of the exceptional lives and teachings of these men cannot be questioned, since their record is preserved to us and sacredly cherished by millions of our race. The inspired wisdom and authority of their teachings may, however, be a legitimate subject for inquiry. Happily, there is a very simple method of testing this question, and that is by the effect upon the personal life of those who accept these teachings and apply them. But, let these questions be decided as they may, there still remains the one supreme question—Why the existence of these great religions at all? Are they not the result of an irrepressible instinct based upon a fundamental and indestructible element of human nature itself? Do not these religions demonstrate the intuitive recognition of a possible emancipation from the limitations that cripple and hamper the common life of man? Do they not reveal an inner prophetic sense of a possible exaltation of being, in which the wings of higher powers now beating against the prison bars of flesh and sense, shall have boundless freedom of activity and expanse? Yet however clearly the truth may have dawned on the minds of the great illuminated leaders, it must be confessed that the religious instincts, both in the priesthoods and the masses of the various religions of the world, have been but blind impulses in the main, and hence the

ministers of religion but blind leaders of the blind.

The forms and ceremonies of religion, even in the most enlightened of the Christian sects, judging from their results, are largely but blind and inefficient efforts to adjust the external man to the strict and divine requirements of the inward life—the spirit in man—which, when truly accomplished, will bring the whole man under the direct guidance and immediate inspiration of the indwelling Presence of the Father, for surely “there is a spirit in man: and the inspiration of the Almighty giveth him understanding.”

HINDRANCES

BY I. L. HARPSTER

THERE are states of mind that retard us in our onward march toward efficiency. So many mental states are flooding the formative principle, the image-builder, that we scarcely know where to begin the removal of these elements of wrong perception, wrong thinking. To control at all times constructive trends of thinking and imaging is no easy task, as is well known by those who are following along lines of desirable character-building.

These mental waves leave their impress upon the subconsciousness, and it is the future that determines their nature, whether the seeds sown were of roses or of thorns.

We who are struggling to blaze out a course that does not run parallel with the current race-thought have a task more stupendous than one would imagine until one has entered upon such a path of action. Many people pass thru life little realizing that they are but an expression

of the race-thought; that they have been merely echoing the mental states that they have contacted, and that they have been governed largely by the mental atmosphere in which they were born and bred. They little realize that it has been the stronger minds leaving their impress upon theirs that has been their guiding influence and that has caused them to entertain certain likes and dislikes.

Environment is the great molder of character, where the individual is drifting with the human tide. Every phase of mentality has its bearing upon some other mind where such mind is not assertive. The stronger mind possessing a superior mental force becomes largely the mental status upon which the weaker or passive mind exists. The weaker mind becomes in a great measure the likeness of the dominant mind. This accounts for the phenomenon known as the "leaders of society." It is thru this superior mental force that numbers of humanity are swayed, either for good or ill. Those drifting with the tide of humanity must depend upon the stronger minds for mental food and strength, and if the source from which they are influenced is a force that embodies goodness and nobleness, they are correspondingly enriched, but on the other hand, if the dominant mind is of a low and vulgar nature and the tendency is downward towards degeneracy, the weaker mind must feed upon the carrion of depravity emanating from such fountain of evil. In the first instance good has been accomplished so far as it goes, due to proper mental environment, but if the reverse had been the case, the result might have been unfavorable. However, in either of these extremes there is lacking constructive individuality, both being subject to the whims and caprices of superior minds.

Race-thought comprises multifarious conditions of mentality, which have come down to us from earliest antiquity. Each age has left its impress upon the world, and

its influence, registered upon our innate natures, is the sum total of the mental and spiritual growth in the great evolution of the race. In this great evolution of the race, from earliest antiquity down to the present time there has been a constant vibration between truth and error. Error has its economy in this great work, for thru errors or mistakes truth has been discovered, and it is getting upon the solid foundation of truth that marks the true progress in evolution, bringing freedom to the race.

As race-thought has in the past held the people in its clutches and persecuted the bold venturer after truths, so is this in a measure true at the present time; yet we are pleased to note a greater tolerance in our day and age of progress. Going back nineteen centuries we are reminded by the Great Master, Jesus the Christ, that the world was then living in darkness, and that he came to dispel the errors coming down the ages, and to teach the truth whereby the race might become emancipated from servitude to "the power of death." The Master voiced the glorious promise to his followers: "And ye shall know the truth, and the truth shall make you free." It is evident from this that notwithstanding all past experiences the people of that day were living in opposition to certain fundamental truths; and as it was then, so it is now with the greater part of the human race.

As errors and imperfections have marked all ages of the past, does it not sound strange to hear people say, "Well this was good enough for my father and my mother, and it is good enough for me"? Just think a moment: Would any one wish to go back to the conditions that existed a century ago? No, no progressive individual would wish to do that. We are blest with too many things that make for our comfort and progress to wish anything of the kind. The things our forefathers enjoyed were perhaps good enough for them, for they knew no better;

they were perhaps satisfied with their lot and that was sufficient for them; but the world has progrest and we find ourselves in a new age with new conditions, and these new conditions contribute to our welfare and advancement.

Old established beliefs are often hindrances to advancement. Whenever a new application of a principle is advanced that means to upset some supposedly established truth, the Old School is up in arms, ready to attack it. This is notably pronounced in Theology. And this brings us to the great question of "life." The old race-thought is "In life we are in death." No greater error has held the world more firmly in its grasp than this. Why is it so?—Because this has been the order of existence; the object-lesson has ever been before us. We see childhood, manhood and old age. This object-lesson impresses us for it is ever present. We see the changes taking place in individuals from infancy to old age and death, and this order of existence has so imprest us and has taken so deep a root in our subconscious minds that we are carried along in the order of death just as our forefathers were.

The great hindrance to "life," continuous life, arises from this object-lesson imprest upon the imaging faculty of the mind. This thought, "In life we are in death," has become so fastened upon the mind of the race that the average individual can see no other order of existence but that which has overtaken the race in the past. Man sees no hope of emancipation from death. He may cry out in agony at its cruel edict, the veil drawn separating him from his loved ones, but he bows to what seems to him the inevitable. He resigns himself to his fate and seeks no further for its cause.

The "regeneration" is the only hope of becoming emancipated from death and from the old order of life.

Yes, but some ask, "Do not those who are living the 'regeneration,' grow older and show more and more the signs of age?" This may be true for a time, for the growth is interior, and it must be remembered that when one enters upon this order of life, entire reconstruction begins. There are yet many subtle operations taking place in his being that are not grasped and understood at the beginning, and it is only as time passes and he discovers these destroying agencies that he is enabled to deal wisely with them, substituting their opposites and introducing new methods upon proper lines of construction for the rebuilding of the body. It must be remembered that race-thought has made many inroads into the subconscious mind, and that the subconscious mind is carrying into execution the impressions and beliefs that possess us in the past. All of these wrong impressions and beliefs must come to light and pass thru the refining fires of truth before we can remove these destroyers from the subconscious mind and replace them with impressions that are constructive and that make for rejuvenation.

Old age is really a misnomer. Then why does the body grow old and infirm? We have just been telling you the reason. It is our belief that we are getting old, the old race-thought. The oft repeated Scriptural saying is indeed pertinent here: "As a man thinketh in his heart, so is he." It is well to understand that there is a temple-builder within each and every one of us, and just what this builder is given to do, it will do.

As the thought dawns upon our minds that the entire body, according to medical science, is rebuilt in about a year; that is, the bones, muscles, flesh, *et cetera*, are entirely renewed practically within twelve months, should not the question arise, "Why should I get old?" In the face of all reason there is no ground for such a belief except it be in the old thought, "In

life we are in death." Then, realizing that the body at any time in one's life is but a year old, there must be a reconstruction in our way of thinking, that will put us in alignment with the true order of life, which will keep our bodies strong and youthful. There are three things required for rejuvenation, namely: the conservation of all the physical force, right thinking, and a moderate and systematic course of physical exercises, that will bring all the muscles of the body into activity and proficiency. Moderate daily physical exercises will keep the body supple and in perfect health.

To outgrow old-age conditions we must train the mind not to refer to nor to dwell upon the past. Do not turn to look back, as did Lot's wife, but ever keep the mind active in the present and image the future. There must be an ideal of what we hope and expect to be, and when this ideal is intensified with the soul's desire reaching out to the higher and holier powers for guidance and strength, then the power that was carrying us into decline will keep us upon the plane of physical perfection, mental efficiency, and spiritual growth. Then, taking the name of YAHVEH, "I will be what I will to be," what limits can be fixt circumscribing man's development and powers?

THE SPIRIT OF UNREST

BY P. J. WILKINS (London)

THE Spirit of Unrest referred to by so many journalists and writers whose business it is to call attention to and to comment upon current events, is giving the nations cause for much anxious thought and enquiry. The public mind is continually being agitated with regard to the various methods and schemes of reform put forward. A good many indeed have been tried during recent years, but it does not seem as if the patient is much better off than before. Humanity's case is being diagnosed enough by all means, and we are being dosed and drugged by leading Specialists at every turn, yet the fevered and disordered conditions do not abate.

Anyone who has studied the matter sufficiently knows by personal experience that the action of drugs upon the human organism is deleterious to the general health, and that temporary relief or special assistance to nature at critical periods is all that can be claimed for their use. If this were not so, their continued employment would prolong life indefinitely, for the Pharmacopœia is able to supply us with a drug for every disease and thus armed we would be able to fight and to destroy each adversary.

Now the treatment prescribed for humanity, whether in the form of Acts of Parliament or Royal commissions, as in the case of England, or similar enactments and appointments, as in the case of other countries, cannot give relief for any length of time from the disease, that this Spirit of Unrest causes and implies, and we may

not delude ourselves with the idea that they represent the final remedy for all our ills.

There is such a close analogy between the laws governing the health of the individual and those governing the body politic, that our attention may well be directed towards the contemplation of our troubles from this point of view.

Very few persons look upon their own organism as a permanent structure, but most persons are inclined to look upon the institutions of our country and the world generally, its laws, regulations and particularly its established ideas and opinions, as being more or less permanent for all practical purposes. But this distinction is not to be justified. That power or vital force that keeps a man's body alive is derived from the same source as the vital force that keeps this Planet alive, and the laws governing each are identical, and as, when the human frame is no longer serviceable it dies, so are the established ideas and authorities of to-day dying out, now that they no longer have any healing, uplifting or beneficial influence over the lives of the people generally.

The lower classes are aware by instinct only, of what is happening, but they are the first to give physical expression to the fact. They feel that they have a right to resent the incubus of the wealthy and powerful, who do no apparent good to the bulk of the people. They have ceased to look for help from those above them, and have naturally come to the conclusion that if they wish to better their abnormal conditions they must rely on their own efforts. But immaturity and lack of knowledge of the real causes will lead them into great excesses. The psychic forces are such that they cannot control them and so when these are let loose the whole nation must suffer.

It is quite clear that a body of people must arise who will be able to bring order out of chaos under divine inspiration

at this critical period. The necessity and preparation for this event have long been foreseen and provided for by YAHVEH Elohim. The only ones that can belong to this organized body and understand what is now happening are those that are faithfully at work in the new life of regeneration, those in whom the old order of generation has completely past away. These are here to exercise a permanent and abiding influence over the affairs of the nation, and being known to each other, over the affairs of all nations and peoples.

The maturity of their lives, together with the knowledge and experience that they are now gaining as a result of their devotion and adherence to the new life, no matter what spheres of activity they are engaged in, is designed to enable them to use the powers that will be gradually entrusted to them, not simply wisely and well in the ordinary sense, but wisely and well in the absolute sense, guided as they are by YAHVEH Elohim and his messengers.

They alone are able to bring peace and stillness to the land; their acts and theirs alone will heal the nation and the people of the present disorder.

Meantime, "The blind will lead the blind" so that "both fall into the ditch." The doctors of generations will produce their ineffective remedies until life and hope of the world have almost past away.

WHITHER ARE WE TRAVELING?

[Copied from *The Literary Digest*]

THE feeling that we get back every year to the precise point in space that we occupied a year before is very comforting to some people. We like to think that our planet is jogging cozily round and round in a prescribed orbit instead of shooting off into the depths of unexplored space like some crazy comet. As a matter of fact, however, we do not get back at all. The point in space occupied by our earth on January 1, 1912, is distant by about 400,000,000 miles from the place where it was on January 1, 1911, and a year hence it will be as far away again, in the same direction. The sun is making as wild an excursion into the spatial wilderness as the most lunatic comet could contrive. Wilder, indeed; for the comet sooner or later returns, whereas there is no evidence that the sun, with its attendant spheres, is moving otherwise than in the straightest of straight lines. In *Popular Astronomy*, (Northfield, Minn., January) Prof. John Candee Dean tells us some of the things that are known about this solar motion. First suspected by the great astronomer Herschel, it was demonstrated seventy years ago by the Russian Struve that this movement carries the sun and its system thru space with inconceivable velocity in the direction of the constellation Hercules. Later Madler, of Dorpat, announced that the sun was moving around a central orb, in a period of 18,000,000 years, but modern astronomers find no evidence that the sun is deviating from a straight line. Among authorities, there has been considerable range as to the exact point toward which the

sun is flying, but it will be found that they nearly all agree that the general direction is toward the constellation of Hercules, near the point first assigned by Herschel and Struve. We read:

"It has been found that the sun is moving toward its apex with a velocity of about twelve miles a second. To realize what this means, consider that the muzzle velocity of a shot from a large modern cannon is only 1,500 feet per second, while the sun moves with a speed of 63,000 feet per second, or forty-two times as fast. If a cannon-shot could be projected with the velocity of the sun, its energy and penetrating-power would be increased 1,700 times, and if a shot could be made that would withstand the enormous pressure and heat generated, it would penetrate 1,500 feet of solid steel. Practically, however, a steel shot moving at this velocity and striking such a thick, solid steel plate, would be instantly fused by the heat generated from impact.

"The earth's mean velocity toward the apex is, of course, the same as that of the sun, while its orbital velocity is eighteen and one-half miles a second. . . . The star called 61 Cygni, in the constellation of the Swan, is the nearest star visible in our latitude. While the sun moves nearly 400,000,000 miles in a year, it would take 100,000 years for it to move over a space equal to the distance that separates us from the nearest star. In the sun's flight toward its apex, it will take over 500,000 years for it to pass the star Vega, but since Vega has a slow motion at right angles to the sun's motion, it follows that the sun will never pass very near that star.

"While the sun moves at a uniform rate and probably in a straight line, the earth, owing to its motion around the sun, describes a huge spiral in space."

Knowledge of the sun's motion has enabled astronomers to make the "base-line" used for their observations as long as they choose—as many times 400,000,000 miles as the number of years that they wait between measurements. Formerly the base-line was limited to 93,000,000 miles—the distance across the earth's orbit. . The result has been the recognition of "proper-motions" of the stars, as distinguished from apparent motions that are due

to our own flight thru space. Says Professor Dean:

"A remarkably interesting phenomenon of two great drifts of stars moving in opposite directions has recently been discovered. About 10,000 stars were dealt with in this investigation. The *fast-moving* drift is flowing away from the constellation Serpent Bearer. The *slow-moving* drift is flowing from the constellation of the Lynx. The two streams of stars appear to be nearly equally divided and are completely intermingled with each other. The phenomenon is explained on the theory that two great universes have been drawn together, probably by mutual attraction, and are now passing thru each other. Because of the enormous distance between individual stars, the chances of collisions between them are very small. It must not be assumed that the discovery of the phenomenon of the two opposing stellar drifts has upset the theory as to the position of the solar apex; on the contrary, its position calculated in this way satisfactorily agrees with that found by the other method."

THE ELIJAH WORK

BY H. E. BUTLER

AND he answered and said, Elijah indeed cometh, and shall restore all things.
—Matt xvii. 11.

THIS statement of our Lord's and the prophecies in Isaiah xl. 3-6 and Malachi iv. unite in the idea of the restoration of something that has been lost.

We diverge from our thought for a moment to say to those many good, honest men and women from whom a quotation from the Bible calls out a strong prejudice and who want to hear nothing more, that it is a matter of wisdom to think reasonably upon any subject that is presented to you, regardless of its source, and to question only whether it is true and useful.

The thought embodied in the account of Eden (Gen. ii.

and iii.) furnishes in pictorial language, without which volumes would have been required, the idea of what was to be accomplished in the creation of the world.

The idea of the restoration of all things carries our minds back to the Garden of Eden, to the time when man walked and talked with God as with a friend; when absolute purity and righteousness were the law of life; when man was not separated from God and the heavens, but was one with them.

Many articles by different writers have been published in this magazine, confirming the thought that the Fall in Eden was the result of sex passion, and that passion brought forth a murderer and sent the human race out of the conscious presence of God into sin, sorrow and death.

Thus we see what the Elijah work must be: it must be a leading back to the Edenic state; it must be a message that will lead mankind into purity of life, the overcoming and control of passion, and the utilization of all the life created in the body for the use of the brain and for the opening up of the spiritual consciousness, so that man can once more be conscious of God and of his presence. And as the Revelation given to John shows, it must bring in Divine order, wherein many members will be united into one body: each member being so fully unfolded that he will know the thoughts of all the other members and will feel all their feelings, thus making them indeed one body. This body, by virtue of the regenerate life, will be conscious of God and his angels, and the heavens and the earth will once more become one.

We ask our friends to think of the thoughts that have been express in the Esoteric books and magazines and then to answer the question in their own minds: Has the Esoteric movement been the Elijah work or not? Has not the trend of the Esoteric thought been to restore the conditions that were lost by the Fall?

There have been many who rushed out before the world claiming to be the Elijah, but none of them had any adequate idea of what the restoration really means and how it is to be brought about. Many of them were good, honest men at heart; but they were unprepared and, of course, their work was a failure.

When we claim that the Esoteric work is the Elijah work, we do not claim that an individual man is the Elijah, but we claim that the work that has been done and that is being done is by virtue of its nature, quality and tendency, truly the work of the Elijah.

The meaning of the word "Elijah" is "YAHVEH is my God." Then whoever has consecrated his life to God absolutely, and is following wholly the mind of God in all that he does and says, relying wholly upon God's power and wisdom, is Elijah. But as "God is no respecter of persons," therefore it is not the man but that which he teaches that constitutes him an Elijah, and all who unite in those instructions and attain that perfect confidence in and reliance upon God, are Elijahs or co-workers with God and his angels for the restoration of all things.

We read concerning John the Baptist that he was the forerunner of the Christ; he went forth in the wisdom and power of Elijah to prepare the way before the Christ. The Christ cannot and will not return to earth until there is a prepared people to receive him, among whom he may walk and talk as a familiar friend, and the Elijah work is the work of preparing that people and of gathering them together, to make a place fitted, suitable, for the coming of the King, our Lord and Master, who will become the connecting link, so to speak, between the heavens and the earth, between God and man.

If, as we believe, and as it has been imprest upon the minds of many, we have come to the end of the age when a great change must take place, an absolute revolution, in

which the unfit will be taken from the earth and only those that are fitted will remain—first, the “first ripe fruit” who will establish the great center, and second, those that are to continue in the higher generation—then this work is timely and of the greatest possible importance to every individual and to the world generally, and is entitled to the highest respect and greatest attention on the part of every honest soul.

The familiar quotation, “The mills of the gods grind slowly, but they grind exceedingly fine,” expresses our experience. Nearly twenty-five years have past since we began our public work. Every effort has been made on the part of the adversary to crush the work, to cause it to cease, but as God has been with us nothing could hinder it, and it is gradually progressing and spreading over the entire world. And now that we feel that the great movement will soon be made, therefore the presentation of these thoughts, in order to bring to the mind of our readers the focalization of all that has been written in the past, that you may see the object and understand the ultimate and prepare to act when the Spirit calls. For remember that “As many as are led by the Spirit of God, they are the sons of God,” and they only.

REVELATIONS

BY M. R.

THE book of Revelations is mostly written in symbolical language, and is thereby made more forceful in its illustrations. The book gives an outline of the history of the religious world from early Christianity to a thousand years to come.

In chapter seven is given the account of the event of "sealing God's servants in their foreheads."

"God's servants" are the "chosen" or "select ones." Collectively they are to be "the bride," "the Lamb's wife." They are the 144,000 "first fruits of the earth unto God and the Lamb."—Rev. xiv. 4.

To be "sealed in the forehead" symbolically implies that these "servants of God" are to receive special mental or intellectual marks of attainment. They are to have "the Father's name written in their foreheads." Rev. xiv. 1.

It is a special and very desirable Divine favor to have a deeper and more comprehensive knowledge of the great truth of God's purpose concerning the world—the true way of salvation.

These "sealed servants of God" are they that are to know God's truths. To them the books (Old and New Testaments) will be opened, and also "the book of life," showing the harmonious relationship between them.

We are now in the midst of that time of "sealing God's servants." In chapter seven we are also told that "four angels are standing on the earth, holding the four winds of the earth, that the winds should not blow on the earth

till the servants of God are sealed in their foreheads." This is all symbolical language but plain.

Just as soon as the sealing process is completed, these four angels are to let the four winds loose upon the earth. These "winds of the earth" are symbolical of the four great internal powers of earthly governments, man-made institutions, and are: the political, the industrial, the educational, and the social factors of government—veritable winds of the earthly governments. Altho "winds" they are very powerful and influential, and will have "great power to hurt the earth" (earthly governments), and "the sea" (the people), the weaving, waving, restless masses that surge and foam against the shores of the earth (earthly governments).

When these angels let loose the spiritual influence of these four mighty powers of the earth, it will cause the greatest whirlwind, storm, and earthquake time of trouble this world has ever seen or ever will see, according to promise. It will bring "the battle of that great day of God Almighty" (Rev. xvi. 1-21).

MORE PRESS NOTICES OF MR. PROCTOR'S BOOK

From *The Pall Mall Gazette*, Holborn, W. C., Dec. 2, 1911.

Mr. Henry Proctor, F. R. S. L., etc., in his "Evolution and Regeneration" (L. N. Fowler and Co., 2s. 6d.) writes in extension of his conviction that there were two accounts in Genesis of the origin of man. In that opinion he may not find the majority of his readers in agreement with him; but he has much to say upon the subject of how

to acquire and preserve good health, which should command the attention of those who are not the happy possessors of it; whilst his dicta upon how to remain in "perpetual youth" cannot fail to excite the interest of those who feel the inevitable advance of years.

"Evolution and Regeneration," by Henry Proctor. A book that is the outcome of a conviction forced upon the author many years ago, that there were two accounts in Genesis of the origin of man. Also he advances a practical theory whereby disease can be eliminated from the body, and perfect health be obtained and maintained.—January No. of *Weldon's Ladies' Journal*.

From Christmas Number of *Healthward Ho!*

EVOLUTION AND REGENERATION

Henry Proctor here publishes twenty-three lectures on the history and evolution of mankind, and the regeneration of the body by deep breathing, fasting, chastity, pure diet, and the "esoteric" life. The work is full of interest and valuable suggestions, from the interpretation of Genesis in the earlier chapters (after which the author concludes that "the sacred Book is in opposition to no branch of science or to any historical record") to the instructions in the following chapters. The warning to people to prevent the wrong sort of old age by means of timely and sensible health-measures, is enforced by a convincing quotation from Ptah-hctep:

"The progress of decay changes into senility. Decay falls [upon man], and decline takes the place of youth. A vexation weighs upon him every day; sight fails; the ear becomes deaf; the strength dissolves without ceasing. The mouth is silent; speech fails him; the mind decays, remembering not the day before. The whole body suffers. That which is good becomes evil; taste completely disappears.

Old age makes a man altogether miserable; the nose is stopt, breathing no more from exhaustion."

Tho we cannot altogether agree with the details of Mr. Proctor's advice as to diet, fasting, breathing, etc., *yet the book is well worth reading and re-reading.*—Eustace Miles.

Review by Commander Roberts, R. N. in *The Covenant People*, Nov. 1911.

Evolution and Regeneration. By Henry Proctor, F. R. S. L., M. R. A. S., a member of the Imperial British-Israel Association, L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E. C., price 2s. 6d. net.

The object the writer has in view is highly spiritual and elevating, in that it sets forth from Old Testament and New the doctrine of an inner life brought about by "conservation" and "transmutation," instead of giving way to the lusts of the flesh. To do this effectually there must be a great restraint put upon diet and a denial of what some imagine to be the luxuries of life. Our author takes his examples from Abraham, Jacob, Joseph, Moses, and Caleb, as they followed Melchizedek, on the one hand; whereas the contrast is seen in Esau, Reuben, Judah, and others. The "Esoteric" Society, for which the book pleads, founds its principles upon the Word of God, and would promote its objects by every individual who claims to be a son of God and a follower of the Lord Jesus Christ, submitting wholly to His will, with a full trust and confidence in our Lord Jesus Christ, who hath abolished death and brought life and immortality to light thru the Gospel. These being renewed in the inner man by His Spirit dwelling within them, being "virgins and not defiled with women, but following the Lamb whithersoever He goes," are "the first-fruits," and when their

manifestation takes place the whole creation will be delivered from the bondage of corruption. Abstinence, self-denial, purity, continence, healthfulness, and holiness are the themes advocated for the regeneration of the human race.

BOOK REVIEWS

A GREAT DISCOVERY awaits those who adopt "EXERCISING IN BED" by Sanford T. Bennett: 300 pp. Price \$1.50. Order from THE ESOTERIC PUBLISHING CO., APPLEGATE, CALIF.

It is such a common-place, lazy-sounding proposition, one needs to try it in order to know its worth.

Wood-choppers, runners, athletes and supposedly healthy persons, as well as those infirm or otherwise mentally or physically old or unwell, should practice these or similar exercises. The benefits are quite surprising; and, for those conserving their sexual energies and still unaccountably dissatisfied, it may prove just the process for properly distributing the life-force.

From actual test this reviewer can commend such exercises as far more productive of good than any other of the many phases of active physical life, and the benefits are equally mental. When in bed the body is relaxed, rested and reclining, and by the act of tensing and untensing as variously prescribed, the nerves and blood and brain receive oxygenation and exhilaration which impart health, strength, vim to the entire person.

And there is no danger of overdoing: You are in bed: Frequent intervals of rest are immediately yours. One's whole nature is ready for renewal. As soon as awake, whether midnight or later, that is the opportune time to incorporate by these tensing exercises the rejuvenation that has been bestowed during sleep. The will permeates the body, rendering it positive and dominant in its supremacy over weakness and danger of negatively dozing and dreaming and having the vitality sapped by oversleep.

The book is profusely illustrated, and Mr. Bennett thoroly explains (and shows by photographs) his own transformation from old age at 50 to vigorous youth at 70. Of all people, we of the regeneration, in order to be overcomers in the true, full sense must possess physical stamina and perfect health. A few minutes every morning upon awakening, while yet in bed, will greatly aid you in mastering the body, and every physical gain reacts wonderfully upon the mind and soul.

NINETY EARS YOUNG AND HEALTHY: HOW AND WHY, by J. M. Peebles M. D., M. A., Ph. D.

In this brochure of 46 pages Dr. Peebles gives valuable suggestions for length of life. It appears to be extracts from a larger work; and, as no price is given, it is probably intended for free distribution.

Address The Peebles Publishing Co., 519 Fayette St. Los Angeles, Cal.

The Church of the Light of Bethlehem, a booklet of 101 pages, paper, for free distribution, by Frederic, 11 Dover Place, Clifton, Bristol, England. The author relies to a considerable extent upon visions and symbology, but he is sincere and intensely devotional, and we believe that in this book and in his numerous writings he is impelled by the spirit of love and faith and prayer.

Address simply as above.

BIBLES: A new series of the Bagster and Cambridge Editions. These are the regular (A. V.) King James Version, and claimed to be the standard of the world in excellence of binding, helps and general arrangement and for the patent "Open Flat, Flexible Binding."

We have before us a copy of this splendid Bible. Its features of excellence are many and best told in the catalogue showing a great variety of this make of Bibles. Send for catalogue either to The Esoteric Publishing Co., Applegate, California, or James Pott & Co., 214 East 23d St., New York, N. Y. The publishers sent us for review a Bagster Self-Pronouncing Teachers' Bible, French Seal, beautifully flexible, in minion type, easy for the eyes, containing exceptional helps. The price of this is \$1.60 plus 18 cts. postage. We would be pleased to procure one of these for you or send you a catalogue for your own selection.

ADNAH.

EDITORIAL

WE have for many years noticed what a oneness there is in the minds of those who are thinking along certain general lines. For instance, in our magazine work we have noticed that each month, and consequently each sign of the zodiac, produces a different line of thought, but a distinct line is frequently quite general thruout the articles. In this issue you will notice a great similarity between Mr. Harpster's article intituled "Hindrances" and the edi-

tor's, "The Mystery of Life and Death." Tho the writers were many miles apart and neither knew what the other was writing, yet the same general thought is expressed by them. So it is quite evident that the mind of the race is one and that it is in a large measure controlled by a power beyond them, a power that is not usually recognized but is probably due to the influence of the signs of the zodiac.

The article in this number from the "Literary Digest" in regard to the movements of our earth, the sun and all the suns of the universe, awakens in the mind the inclination to ask, as they do in Pennsylvania, "Where are we at?" To think that there is nothing stable, that everything is flying thru space with such wonderful velocity, carrying us on, forever on, we know not whither, leads us to question whether or not that which is called evolution is not largely brought about by this continual change, which brings us into new mental atmospheres, so that the old is continually dropping off and new is constantly taking form in our consciousness—the same as we are told that every part of the body is thrown off and new taken on every year.

We ask you to think carefully on this subject. Is not the old mentality, even the consciousness of the individuality constantly being thrown off and new being taken on?—It certainly is. How monotonous would life be if the thoughts and feelings would continue just the same from childhood to old age and death! Life would be unbearable under such circumstances, and yet there is something in mankind that clings, and desires to hold, to the thought of yesterday, the feeling and consciousness of the day that is past. Were it not for the constant incoming of the new, we should soon stagnate and die.

Therefore, if we seek immortality, if we wish for eternal life, about which the Christ talked so much, we must willingly let go of yesterday and look forward to to-mor-

row, utilizing to-day to prepare us for to-morrow. Thus we adjust ourselves to the flight of worlds and suns and systems, in the midst of which we live. Ever living in the new and looking forward to it with joy and delight will keep the mind and consequently the body fresh and young, but as soon as we begin to cease to care for the new, for the higher and nobler, the body stagnates and dies.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., April 1912

Body	Enters	On		
		day	h.	m.
☾	♍	3	1	8 a. m.
“	♊	5	8	39 a. m.
“	♋	7	7	15 p. m.
“	♌	10	7	39 a. m.
“	♍	12	7	33 p. m.
“	♎	15	5	6 a. m.
“	♏	17	11	41 a. m.
“	♐	19	3	54 p. m.
“	♑	21	6	44 p. m.
“	♒	23	9	14 p. m.
“	♓	26	0	9 a. m.
“	♈	28	4	6 a. m.
“	♉	30	9	39 a. m.

♊	♏	20	6	4 a. m.
♀	♓	13	9	45 a. m.
♋	♍	1	0	19 p. m.
"	♎	8	7	16 a. m.
"	♏	16	7	3 p. m.
"	♐	26	10	43 p. m.

On April 1st ♂, ♈, ♋, and ♌ are situated as follows:

♂	♌	4°	10'	0"
♈	♐	5	43	24
♋	♍	21	57	7
♌	♎	0	12	36

BIBLE REVIEW

VOL. X.

APRIL, 1912.

No. 7

MAGNETISM

BY ROXANA

PART I.

AS our readers will remember, we drew attention in a previous article* to the fact that all material bodies, and therefore including the celestial orbs, are more or less magnetic; that is to say, that all material bodies emit a certain effluence, which is, as regards its distance, unlimited, as the strength of this influence varies inversely as the square of the distance. This effluence we have denoted by the name of "magnetic field" and is identical with that which, in other writings, has sometimes been called the "aura."

As the magnetic fields of all bodies may therefore be said to extend in space to an unlimited distance, it would immediately follow that the magnetic field of each body must touch and intermingle with the magnetic fields of *all* other bodies, be they here on earth or anywhere else in space, and further, that the stronger that magnetic field becomes, the greater its influence on all other bodies will be.

Here, then, we have a simple as well as strictly scientific solution to what has, even by scientists, been termed the "fantastic basis of Astrology," for it matters little

* "The Three Zodiacs," page 30 of this volume.

whether science (prepared as it otherwise is to acknowledge the fact of a "resultance" of forces, ensuing from the application of a number of forces in respect to one single body) continues, in the face of definite experience, to deny the facts that underlie the science of Astrology,* to us magnetism is and remains one and the same force, or rather "aspect" of the one universal Force,† whether it be considered in dynamics or in dynamism.

In the great Solar Magnetic Field (or Zodiac) every planet must therefore not only be influenced by the particular characteristics of that division or 'Sign' in which it happens to be for the time being, but must likewise be influenced by every other planet. In order to make this clear we wish to enumerate these influences or "forces" as follows:

- (a) The influence of that division of the Solar magnetic field, in which a planet happens to be, upon that planet;
- (b) The individual influence (or effluence) of each planet;
- (c) The influence exerted upon the planet by its satellites;
- (d) The distance of a planet from the Sun;
- (e) The distance of each planet from every other planet.

As these various influences naturally also affect the bodies that exist on the planets, it is evident that it must be possible mathematically to represent the resultance of these several forces or influences, which may at any time

* Vide the remarks in a footnote on page 30.

† We believe that Dr. G. le Bon's ideas—expounded in his most instructive work "*L'Evolution de la Matiere*" (*The Evolution of Matter*)—will be found fully to support the views expressed in this and other articles of our pen. Dr. Le Bon's views, tho greatly opposed when first advanced, some fifteen years ago, are gradually gaining universal favor among his fellow-scientists.

be operating on any particular body on any particular planet, by the result of an algebraical formula, in which the above influences or "forces," *a*, *b*, *c*, *d*, and *e*, represent the several factors.

It is evident, therefore, that Astrology, or better, Solar Biology—based as it should and CAN be on the only exact science in existence, Mathematics—is bound to develop in time into a recognized science, of equal exactness as the science of mathematics, tho, naturally, of infinitely more importance to man. That Science has thus far failed to recognize this fact is, in our opinion, not so much due to the fact that scientists have failed to recognize its true status and value, as to the circumstance that they, having in all probability realized the incomparably complex nature of its problems, have felt the utter hopelessness of any attempt to master these by means of any science or method at their disposal. As to their consequent attitude of simply "ignoring" this science, this is by no means surprising as it is merely the result of the operation of a law that governs mind as well as matter (mind being in fact only a different form of matter), a law known by the name of "Inertia," the results of whose operation are sufficiently well known to be in need of much comment.

The true, and therefore unbiassed, lover of science, however, is never afraid manfully to face the problems he may have to encounter in his quest for Truth, however helpless he may feel that his position is at times in regard to the solution thereof. For he realizes that "Nothing is impossible" and that every desire, when once clearly formulated in his mind, carries in its bosom, as the result of the operation of another less-known law, the very promise and possibility of its fulfilment.

Knowing, as he does from personal experience as well as from the experience of others, that 98 per cent. of

man's thinking is carried on in the realm of sub-consciousness, he simply relegates any such problem, when once distinctly formulated by his external, waking consciousness, to that same sub-conscious mind, knowing that at some future date the solution will come.

This latter point being of such importance in all cases in which science fails to be of any assistance to the student, a slight digression from our subject will not seem amiss here. The existence of this faculty of the sub-conscious mind, then, is one of the most remarkable facts demonstrated over and over again by experience. The writer, for instance, has proved its existence to his entire satisfaction and had in one case, in which he had in vain endeavored by means of science to solve a rather intricate problem, to wait as long as four years ere the solution came to his external consciousness. This happened one day while he was walking in the country, some four years after he had set his inner mind to solve the problem. He had entirely forgotten it, when suddenly it presented itself again to his consciousness. To his utter surprise as well as delight he then also saw at a glance the solution, which appeared to be of a very complicated nature. As he did not carry any writing material with him he returned at once, trying meanwhile to keep the "image" before his mind. This, however, had again disappeared by the time he reached his home. Tho somewhat discouraged he set to work upon its recovery and by degrees succeeded in reviving the image, having thus found in this mysterious way the solution of a problem in which none of his scientific friends had been able to assist him.

Repeated experiments of this kind have, at least in his case, established the fact that the time the sub-conscious mind requires in solving any problem depends upon the nature thereof. So, for instance, he found that when making use of this law in connection with certain prob-

lems which *seemed* to be very complicated, he often received the solution, which *proved* to be very simple, after a few days only, whereas in other cases, in which the solution was apparently very simple, he did not obtain it until after some weeks or even months. And altho he would not go so far as to give a definite solution of this mystery, he would yet like to add that he found from experience that the more or less rapid and correct operation of this law depends almost entirely upon the strength with which the Silent Will is set to work.

Highly instructive and interesting tho this subject may be, it is not our intention to elaborate upon it now, and we shall therefore in the next issue of this magazine return to the subject under consideration.

(To be continued)

STILLNESS

BY PAULINE DIETRICH

"BE still and know that I am God."—Psalms xlv. 10.

THE stress of every-day life is such that if we float with the tide of human events we find ourselves in a restless activity of mind and body. There is so much to do, and there are so many things to be thought of—so much to contemplate and such heights to scale—all in one short span of three score and ten.

We aspire to live as others; we think we are behind the times if we live simply. Complexity seems the mark of refinement and culture. How many enjoy a simple meal without the side issues that take longer in the preparation than the actual meal? How many enjoy a simple social

gathering where "the feast of reason, and the flow of soul" are the only source of enjoyment? Is it not true we want entertainment, variety? Do we not want our sense of humor appealed to, and our sense of pleasure constantly whetted?

Our social life and our home life more truly depict the man and the woman as to real character, than our business life; for after all we are the product of the home, and as we conduct ourselves there, so we conduct ourselves elsewhere. Business life has grown complex as the home has increased in intricacy. The call for modern conveniences and appliances has created factories and mills; all our industrial adventures are the result of what we desire and fancy we need. Progress has, indeed, demanded certain facilities, but the so-called refinement of to-day has caused such a superfluity of nerve expenditure that under the stress of modern life and culture all our moments are taken up in activity.

The moments of quietude, of absolute peace, in our twenty-four hours each day are only those when we repose in an unconscious state. What time is there for meditation, for the modern man? He will tell you he has not thought of solving the proposition of life other than from a financial and social standpoint, because he has not had time. And he will never find time unless he takes time.

To solve Life in reality, to draw nearer the source of all Power, to realize Love and Truth, we must be still within, centered upon the ideal, the Infinite. We must be able to cut loose the shackles of earthly conditions, and enfold ourselves within our innermost being, and there at the shrine of stillness hear the voice of God. This is not easy to do after the harassing conditions of a tedious day, but one can attain quietude by the systematic contemplation of all that expresses stillness. Think of the pearls lying at the bottom of the ocean, so still, yet so

valuable; think of the sea-weed and blossoms growing beside them, and how quiet is their growth! Remove yourself to a distant cave where glittering stalactites speak to you in silent beauty and grandeur, and where huge boulders give you a sense of quiet power. Contemplate earth's treasures of jewels buried in soundless depths; consider the change of acorn to sprout, sapling, and giant oak, without audible sound; sail into heaven's blue and rest upon some mountain peak in the silence of its snowy purity, and then turn your thoughts to God—and live. Stillness of heart and mind are necessary to soul growth; learn to be still and thus reach the quiet center of all power. In stillness unite yourself to the great and silent Infinite; live and become in stillness.

 LOVE'S LIGHTNING

BY G. G.

ONCE upon an evening dreary while I wandered worn and weary
 Midst a maze of subtle questions that came stealing thru my mind,
 Suddenly a sheen of glory glittering o'er me, grew before me;
 Then a violet volumed story to my music was consigned;
 And this violet vested volume that was to my muse consigned,
 Seemed a lyric, lightning lined.

O the rapture thrilling in me seemed to capture—seemed to pin me
 To a task of mighty moment such as sorrows often find!
 Dimly distant recollections threw their psychometric sections,
 Wrought in wonderful connections, quaintly, curiously entwined,
 Thridding thru my buoyant spirit with a happiness entwined
 Into lyrics, lightning lined.

Then a thot supreme was taken from a theme but lightly shaken
 Out of dreams divine, forsaken by the most of humankind:
 Theme immortal, clearer, bolder than familiar measures colder,
 Came descending from an older source of lore by love enshrined—
 Tho this older Oriental lore by masters now enshrined,
 Is a message, lightning lined.

India! Cradle of the Muses! Dark and deep Egyptian ruses
 Make a mixture that confuses beauties thou hast left behind:
 But it was for Rome to meet these machinations, to repeat them,
 And to ruthlessly complete the Memphian murder of thy mind:
 Now this murderous Machiavellian mischief seeds the sort of mind
 That the truth has not outlined.

Even Grecian glory granted to thine evening, heaven haunted,
 Cosmic song that has enchanted, still enchants the mortal mind.
 Even Latin legends linger, leaving Fate's deceitful finger
 O'er the pages of thy sages whom their power could not bind—
 Sages who have linked the ages with deep dreams and thots combined
 Into ethics, lightning lined.

Every nation hath its morning leaving lore of life adorning
 Even shadows of its scorning—even Greed's degraded grind.
 But there is a message meaning more than all the patient gleaning
 From the cycles intervening cycles light has left behind:
 Somewhere in each present moment, masters live by love inclined
 Rhythmic to The Spirit Mind.

While I wander down the ages strewn with Sin's destructive wages,
 While I ponder o'er the present lust for power, grown purblind,
 Clearly comes The Master's teaching, even thru the darkness reaching.
 Hark! The Word of The Elohim, from the heavens sent and signed,
 Is as valid now as when its substance was by God designed
 In the thot of Cosmic Mind.

Love is life in perfect motion—Substance of Regeneration—
 Soul serene of first creation—lightning of The Spirit Mind.
 May we ever let its measure thru our being bear a treasure
 That temptation cannot tarnish, that no mortal power can bind.
 Sin the Serpent dare not darken what the Christ-life hath enshrined—
 Lightning of The Spirit Mind.

O the world of pride and passion—world of want and waste and fashion—
 Cannot know the pure enjoyment that the Christlife hath divined!
 When the prisoner of dissension breaks the Tempter's trying tension,
 He will find the fourth dimension—lost to whom illusions blind—
 Where The Path of Overcoming welcomes rhythmic feet to find
 Love and Light of Spirit Mind.

BORROWED TROUBLE

BY H. E. BUTLER

No doubt we have all heard about "borrowed trouble," and we have allied the term to some foreboding of evil that might come upon us, but this by no means constitutes the sum of "borrowed trouble," for it extends to the realm of consciousness that few scarcely realize and perhaps none fully.

The questions may properly arise: How much real trouble do we have? How much "borrowed trouble"? and, Which exceeds the other? We are confident that we have a great deal more "borrowed trouble" than trouble that really belongs to us, and the question naturally arises: How can we draw the line correctly between trouble that is really ours and that which is borrowed from outside circumstances? The answer comes to our mind in a peculiar way, and at first glance it seems to be very far-fetched. We are told by astronomers that our sun with its system of worlds, of which our planet is a part, is moving thru space at the rate of about twelve miles a second; that all the suns, the fixt (?) stars, of our system, are moving in one general direction, and that there seems to be another "drift of stars" moving in the opposite direction. Some of our astronomers have concluded that two universes have met and that they are passing thru each other.* It has also been concluded that the "fixt stars," as they are called, are "flying, falling, in every conceivable direction," and that they may be revolving around some great center. But however this may be, let us think what this "borrowed trouble" means.

* See article "Whither are we Traveling?" in last month's *Bible Review*.

Let us imagine for a moment that our sun, or one of those great and mighty suns, or even our little earth, has a spirit, a consciousness. We know it has life in it. We know that it is flying thru space to an unknown destiny, if *destiny* is the proper word. At least we know that it is flying on, on, forever on, thru limitless space. Let us suppose that the spirit of life of our planet, or of any of the planets, began to enquire: Where are we going? What does all this rapid motion mean? What is going to happen to us? You can readily see how easy it would be for you and me to work ourselves up into a great frenzy, to become very much disturbed in thinking that we are just flying thru space at an enormous speed, going somewhere, we know not whither—lost, lost in infinity. How horrifying our imagination can make such a thought.

On the other hand, if the spirit of Divine wisdom is in us, or in the spirit of this planet, or in any of the suns flying thru space, it causes us to know that by taking thought we cannot control one particle of motion; that we cannot know anything about ultimates, and it also causes us to know that there is an all-pervading Mind and Will, otherwise, Power, that has all this in control and is controlling it according to a definite purpose; an Infinite Mind is dominating it all; and when we realize this fact, we become then as little children and say within ourselves: This Infinite Mind, this Infinite Power, has controlled it from eternity and will control it to all eternity, and we have nothing to do with it. Therefore wisdom dictates that we turn our attention away from it entirely and direct our thought within and to our immediate surroundings and enquire: What can I do to better my condition here and now? Thus laying aside all thought of the wonderful flight we are making thru space, we cease to be anxious about our destiny.

It seems to us that this is really the thought that caused

the Hindu philosophers to accept the tortoise as a symbol of mastery and mysticism, because the tortoise is able to shut himself up in his shell, to close the door, as it were, and let come what may, let him be tost about hither and thither, he remains unmoved in his shell, with a feeling of security.

Again, let us suppose that you, our reader, are about to make a long journey by rail. You enter the Pullman car, take your seat and look about you. Your first thought is to make yourself comfortable for the time you will occupy it. If you are wise you will not be anxious about what the engineer is doing. The train starts and you feel that the engineer is attending to his business, and you fly on thru space without any anxiety or care; the only thought you have is to make yourself comfortable and to await the time of your arrival at your destination.

Now stop to think of this illustration. You are shut up for the time being in that little, narrow place. You consign yourself without an anxious thought to that train and its management. You may take a book and read or you may sit and muse without disturbance. Why?—Because you are not borrowing trouble; you are not expecting trouble; you are, as it were, like the tortoise that is shut up in its shell. You do not expect that anything is going to hurt you, but that everything is working according to your desire.

Let us take this home with us. We are here in a world of cause and effect. We did not make the world. We did not make the laws. We are only passengers here on this train of circumstances. If we look outside of ourselves we see one man doing this that we think is wrong, another man doing that that we think is wrong, and we get ourselves worked up into a frenzy about it. Or we see some friend or child that we think is liable to go wrong, and we begin to imagine, to "borrow trouble,"

and we can make a great deal of trouble for ourselves when perhaps there is no cause for it, or even if there is cause for it, it is probably something that we cannot prevent, something that we have nothing to do with, that is not under our control. Therefore wisdom would dictate that we let it alone; that we turn our mind away from it, taking the same attitude that we take when we enter our seat in a Pullman car and shut ourselves up in it.

Circumstances might be multiplied indefinitely in which the mind reaches out beyond self into conditions that do not belong to the self, conditions that perhaps actually exist, as well as conditions that are thought might exist, and we believe that it would be found that seven-eighths of all the trouble that men and women suffer under are actually "borrowed" in this way.

Thus it can readily be seen why all the teachings of the Scriptures, the revelations thru the prophets, seem to focalize in the words, "Trust ye in YAHVEH forever, for in YAHAVEH is everlasting strength." If you did not wholly trust in the management of the train you were traveling in, you would be perfectly miserable, would you not?

Then let us trust God, who made the world, who made all the laws of the world, who governs all the conditions in the world. Let us trust YAHVEH forever, realizing that in him is everlasting strength. Then we shall not be worried, we shall not be anxious and we shall soon realize that God is love and that he loves his creatures. You know what peace and joy and happiness there is in love—pure, genuine, full, free, love. Then can you not realize that, no matter what appears to be about you, no matter how the storm rages, the lightning flashes, the thunder rolls, you are securely housed, you are safe and can be happy even amid all these great manifestations in nature? Yes, you that can realize God's love can be happy under conditions that fill others with foreboding, anxiety and

fear. And you that know something about the spiritual consciousness, will soon realize, if you have not already, that the slightest admission of fear, of foreboding, immediately closes the door between yourself and God. Why?—Because as soon as you fear you begin to distrust God.

Suppose you had a friend that you were conducting thru a dense forest that was entirely unknown to him but well known to you, and you said to him you would show him thru. He goes with you but a little way and then begins to distrust you and says, "I am afraid you are not leading me in the right direction; I am afraid you will get me into trouble." What would you think of that friend? You would hardly think he was your friend to so thoroly mistrust your purpose, your honor, your rightness of life, as to think you would lead him astray and into trouble. Are not the conditions identically the same when you begin to fear and to distrust God who rules all things, who is the life of all things, who is the mind of all mind? And you distrust him? Just think of it!

Then "Trust ye in YAHVEH forever, for in YAHAVEH is everlasting strength," and if you can trust him, as the Lord Jesus said, as a little child, will you have any trouble? will you have any anxiety? will you have any worriment? No, we think not. All will be peace, quiet and happiness—happiness in the consciousness of that infinite love, wisdom and power.

Thus it may be seen by a little thought to what extent all the troubles of the human family are borrowed and how little real trouble there is cause for, and regarding that little real trouble the question arises: Did we not lay the foundation for it by lack of trust in the God of the universe? Did we not thru foreboding and thru mistrust choose paths in life that brought all our trouble upon us? We think you will be led to answer, Yes. For

He who made the world and created man upon it for a specific purpose, intended that man should be happy. He intended that man should have peace and joy. Life itself is bounding joy, and it is only when we thru misuse of it deplete it and distort it that it becomes anything but joy.

When you have carried out to ultimates this line of thought—for it is not for us to do your thinking for you, and we have given you but a suggestion, a line of thought to think about—then you will see that this world as God has made it is a world of joy, peace, and bounding, superabundant life, and that that which is adverse to us is only an instrumentality by which we develop mind. We deteriorate mind when we become anxious and worried, but when we are thoughtful, meditative, and inspire knowledge from the Divine Source, then we are developing mind, then we will discover ways and means by which to do and to accomplish all things that are necessary for us to accomplish.

Thus we think you will see that all suffering, sorrow and anxiety are borrowed, that they do not belong to you; but that peace, joy, and happiness (confidence) are yours; they belong to you, for God made them that his creatures might possess them. Therefore in conclusion we repeat that the central thought in all the prophecies and revelations that have been made to man is, “Trust ye in YAHVEH forever, for in YAHAVEH is everlasting strength.”

"SELF-DENIAL"

BY ANNA W. MILLS

THE doctrine of "self-denial" and sacrifice has been taught as one of the cardinal doctrines of the Christian faith; not that it has been punctiliously practiced by all the people of this Christian faith, but it has been set forth by apostle and priest, that if any one will follow the great Master, and gain the reward of a future life, he must deny himself and take up his cross and follow after him.

A master is one who has accomplished the gain of knowledge thru his own effort, dominion thru experience. That which the people need is knowledge; they need to be taught, not to be fed, not to be governed nor protected, but to be taught; not to be given bread, but to know how to obtain their own bread.

The great Master did not mean for the people to be like sheep and "follow him" when he said, "deny thyself and follow me," but follow me by becoming masters yourselves—follow Christ, by becoming Christlike, and follow God by becoming Godlike. When he said, "I am the Way, the Truth and the Life," he meant, I have learned the way, the truth and the life, and can therefore teach you how to find and to live it also.

What is this Way, and Truth, and Life that he taught? In the first place, it was a truth about the here, and now. Not how to live now so as to attain something hereafter, but how to live now so as to attain now; how to understand Truth now so as to let Truth shine forth into the world and brighten it.

The old idea of denying that the earth is anything, and

that we ourselves are anything, has become an exploded theory: exploded by common sense and reason, by science, which simply means the discovery and proof of knowledge. As when we sound out a larger truth regarding the earth than appeared to the vision and comprehension of an earlier Race, it became known that the earth is one of a system of planets, belonging to and united with many systems, comprising a universe, no part of which is unimportant or inferior. The ignorant and unknowing said, "It is an accursed place, a fallen star," but the Master, who knew, said, "Thy kingdom come, Thy will be done on earth as it is in heaven," placing earth on the same level with heaven, making therefore no dividing line between that which the ignorant called the lowest, and the highest. Jesus, the spiritual scientist, knew and taught that there is no highest nor lowest in a universe that is One.

In the second place, he taught the truth about the people who inhabit earth. He exemplified the true character of the people, in himself. He said that his nature was spiritual, one with the Father, the Creator of heaven and earth.

The people to whom he taught this truth did not believe him, and so in their ignorance took up stones to cast at him. He then proved his superior nature by protecting himself from their injuries.

After announcing his own birthright and nature to be holy and pure, the Son of God, he said, you also are sons of God, you are "my brethren;" "the things that I do, ye shall do also;" "Call no man your father upon the earth, for one is your Father, even God."

Of course we know they said, "this man blasphemes, making himself equal with God," and that they made every effort to get him to deny, to take back, what he had said concerning his own spiritual divinity, and to

say of himself what they had said and felt of themselves, that they were sinful, fallen, born of evil and of "the father, the devil." This he refused to do, and because of this they crucified him. Not that they had the power to do this, until he, because of a certain high motive, gave it to them, saying, "I could call twelve legions of angels to protect myself from you, but my hour has come"—my appointed hour in which to make a demonstration of my true self, in my Father, which is God. "I ascend to my Father, and to your Father, to my God, and to your God."

We have thought that the doctrine of self-denial meant, to take from ourselves and give to the poor. This was not meant in the sense that money and wealth are mean and bad, if so, why pass them on? Why give a mean, degraded thing to other people? Why not burn or throw it into the sea to be destroyed by the waves?—Because they are not bad, not impure or unholy; "mammon" is only a false conception.

What is this self-denial founded upon? I will tell you. It is a half truth and is founded on the polar opposite of affirmation. There could never be a negative unless there was an affirmative; never a pessimist without there first having been an optimist. The positive, the optimistic, is the substance, the starting point, to be negated. The "self-affirmative" is the starting point for the self-negative; before we deny, we must affirm. This brings us to the law of creation—that of fulfilment and of destruction. First came light, and then darkness disappeared. Substance, Spirit, resolved itself into form, and then void was not. Jesus came by the power of life, and then by his living, washed away all the agents of death. He established truth, the source of his life, and denied error. So we are to establish first the true self, and simultaneously to deny, destroy, the false pretense.

There is a shadow that seems to stand up before us always, saying, "Look, this is you." The personality is a shadow, a deception, purporting to be something, when it is nothing. It says, "Look here, you are material, limited, insignificant, ignorant, frail, mortal, wicked, sinful, depraved, accursed, fallen, filled with disease, sorrow, trouble, misery, and on the road to dissolution and to Hades. This is a shadow that we all recognize and dignify as reality. It is not over-painted. O, this is only an outline, which we all recognize; still it is a fearful picture. We would like to rub it out, to obliterate it.

Down from the ages come the words, "If any man will come after me, let him deny himself." What does this mean?—This: deny the false shade, that all these false terrible words represent. This self must be let alone while we build up, or turn to the spiritual, the substance self, which proclaims from all eternity its origin to be from God, and that calls no man father upon the earth. To claim heirship, origin from God, is to claim character that is equivalent to that of an heir of God. We become conscious of this character by persistently claiming our relation to the Universal Good, until it becomes clearly imaged in the soul, mind and body, or feeling-nature.

Here are a few words that express the likeness of one whose Father is God: spiritual, life, wisdom, love, health, strength, peace, joy, wealth, power, energy, happiness, selfless, fearless, truth, rightness, endless, infinite. Is there any other Father than God? any other Creator than the One true and living Good? Then, logically it follows that it is for each one to claim that which he in truth is—the immortal child of the Infinite Good.

We cannot be both of God and of evil, for God has nothing to do with evil, as light has nothing to do with darkness. Light never produced darkness, neither is it possible to imagine darkness standing in the presence of light.

The denial of self, then, is of much deeper import than is ordinarily interpreted. It is to deny, in toto, our origin to be in any degree evil; to deny that there is any false self, since God the only Creator brought forth only the good. The so-called false, or faulty self, is in reality no self at all. Jesus came denying the foolish experiences of the race; denying also the evidences of the senses, and so conquered disease and sin, another name for ignorance. Man, looking upon his body, and into his sense feelings, pronounced himself diseased. Jesus looked into the real being of one who came to be healed and saw only the image of God, and that true image upon being recognized, came forth and obliterated the negative disease, and behold! health was manifest in that person.

The false conception of self, which is all the false self that exists, being denied, goes out, just as darkness disappears when light is introduced.

Following this Godlike idea of "Thyself" will be an activity corresponding to it, both voluntary and involuntary. Right action is the natural result of right thinking, but to *begin* with especially, one has to spur oneself to carry out the truth of the self onto the objective plane, and so help to form more quickly the habit of the true self. For instance, the false idea of self having prevailed for so long a time, the belief of disease and of weakness has taken a firm negative hold of one; now, having been denied by a process of reason and judgment, it must be followed up with a determined action that puts it in force on the objective plane, and when disease or sickness comes up, do not concede to it a power, but refuse to be dominated by it, and instead of giving up to it and submitting to the tyranny of the impostor called sickness, rise up and proclaim in more positive terms your birth-right to health, from one who is your Creator, and who

never caused or permitted disease or sickness to enter the realm of any of His creations.

To be right, is also to act right, to express and to feel right. To say God is holy, God is almighty, is to say, I am holy, and healthful in mind and body. To think right, and to abide in this thinking, is to objectify health and rightness. We must refuse to entertain the self-gratification, the indulgence, the indolence or laziness, that the false self demands. This is what it subsists upon. Deny not only it, but also all of its suggestions and demands. If indulged, it will drag "its victim" down to death. Rise above laziness, appetite, indisposition and sickness of any description, as well as depreciation and discouragement. Whoever allows any one of these impostors to invade his life, or mind, and bends to their dominance, is being ruled by self-deception and is drawing himself into a dungeon of darkness and misery.

Deny this false self, and take off the cruelty that it imposes every moment. Affirm the True Self, and grow in this affirmation until every darkness of mind and experience shall be destroyed.

THE JOY OF LIVING

BY I. L. HARPSTER

THE expression, "the joy of living" means something. It means much to the one that has carried the burden of physical ills thru the wilderness of ignorance, but who has at last found the royal path leading to perfect health. How many there are in the world that would like to say, "living is a joy"—yes, and people too who are not organically diseased. It is truly lamentable to find these people void of faith and a sufficient desire to seek for the

secret in order that they may enjoy the Master's promise, namely, "I am come that they might have life, and that they might have it more abundantly." No, they cannot realize that this promise is for them, and so they go on bemoaning their sad fate, believing that it is God's will that they should suffer, and that thru their sufferings they please God.

We have heard elderly people (so-called and considered) say, when witnessing children at play, "Oh, the joy of youth!" "Oh, how grand it is to be young and happy!" "How I wish I were young again, instead of being old and crippled, and really a burden to myself." Well, this is a sad picture, but all the while these mournful souls deplore their sad plight, they never stop to think that their condition rests wholly with themselves. No wonder it is said of the Master: "He was a man of sorrows and acquainted with grief." This sad picture would make him sorrowful. When he saw the race bowed down with the thought of death, knowing it to be a misnomer, and with his intense desire to liberate mankind from such erroneous belief and their reluctance to embrace his message of truth, may we wonder that it was said of him, he was "sorrowful and acquainted with grief"?

It is a beautiful and pleasing sight to see children at play, active, joyous and happy. It is a sight that causes many to look back upon the past when they were young, and in the memory of those happy days they forget they are old. The longings for the happy days of youth possess them, and for the time being they live again the scenes of the past. And the fact of this longing, this intense desire for the return of youth, makes possible its realization, for where there is a legitimate yearning of the human soul, nature has unquestionably provided for its gratification. We would not wish just exactly to indulge

in those childish sports with our increased knowledge and experiences of life, but the desire should be to become strong, supple and active in body; the mind should be active and in a harmonious state to enjoy the blessings of life as they were enjoyed in vigorous youth.

Many, after having crost the meridian of life (so considered in the past) have seen the light, and instead of going into decline have rallied thru the conservation of their forces, reversing their order of living. Instead of dissipating and misdirecting their forces, which would have ushered them into the "unknown," they utilized them for reconstruction and orderly living. And as the process of reconstruction went on, the old-age appearances gradually disappeared and the conditions that make for activity, health, youth and buoyancy reappeared. Each year beholds the "temple," which was once all but fallen into decay, reconstructed into its former splendor with even more beautiful adornments. The body has been given its former vigor and efficiency, and as all the functions of the body have become renewed (regenerated), the joy of living has become a joy indeed, for youth has returned. Yes, and more, for with the physical rejuvenation, which in itself places us upon a par with youth, the accumulated experiences of life with the knowledge of maintaining physical perfection and efficiency, make the joy of living much keener and much more satisfactory than when in our youthful days.

But some may say, "This is all very well, but how can one maintain this happy and cheerful state of mind when there is so much sorrow, misery and want in the world?" True, but can one lift the world out of its sad plight by taking its conditions upon oneself? Can one help an inebriate by becoming intoxicated and going down into the gutter with him? Do we not weaken our forces for helpfulness by giving way to the weaknesses of another or

others? What help can we render another if our hands are tied? Suppose one is in a fit of anger; can we help such a one by taking on his feelings? or, rather, would not this intensify such anger? It would shake us up unnecessarily and surely for no good. Sympathy can do nothing but harm in an instance of negation, for sympathizing in such a case only intensifies the situation and makes the trouble more acute. Sympathy is only sympathy where it is given in a positive sense and for a right cause, and in this case it is more the uniting of one's energies for proper construction than of the nature of sympathy, and it is more effective.

It is not that we are to become dead to the wrong conditions in the world and to the sufferings of humanity, but this state of things must not affect nor disturb us, but on the contrary, we must become immune to their enervating influences thru positive and constructive tendencies of mind. The better way to deal with these adverse conditions, is to extend the helping hand to our fellowmen by pointing out the better way. It is thru positive and helpful thoughts and by vibrating the true philosophy of living, that we may hope to assist the world to rise above its present dilemma and to get into alignment with God's laws and purposes, which means the amelioration of human woes and the advancement of the race.

Back of the joy of living are the "true riches," which are the fruits of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The law of "death" and the old order of life have no influence or power over one who has acquired the joy of living. God never intended man should suffer, but that he should be a perfect being, for truly this is the Master's teaching: "Be ye therefore perfect, even as your Father which is in heaven is perfect"—perfect in body, soul and spirit.

When the center of our being, the spark of the living and eternal entity of God, stands in its rightful place, where the waves of negation flow about it, leaving no impress upon it nor disturbing the serenity and poise of the soul; when man thru the Spirit and help from the Elohim is enabled thru the powers of soul to realize his at-onement with the great Cosmic plan, expressing his theme in the great knowledge, wisdom and beauty of God—when this consciousness of being overwhelms him, he has entered the heaven of heavens. Here he may revel in the joys of the eternal splendors, and as his peace and satisfaction become complete in his partial unfoldment, what joys are held in store for him who has approximated the zenith of his powers!

When every breath is a breath of joy, arising from a healthy body of one possest of a sane and peaceful mind, a mind that has been able to throw off all thoughts of negation, and lives in the consciousness that life is continuous, eternal, and that thru the Spirit he may remain immune from the power called "death;" that he may remain in the flesh as long as this phase of his evolution may require, enjoying and improving his opportunities for advancement by gaining new knowledges and experiences; by being a factor in arresting the race in its mad rush to destruction, by uniting his mental and physical forces with the movement that stands for regeneration, progress and freedom of the race—when this is the state and desire of his mind and soul, and the one purpose of his being, then, truly, there is a joy in living.

I'VE FOUND THE DOOR

BY JOHN FLEMING POGUE

WOULD you enter the Portals of Silence,
And speak to the Presence within?
Would you know of the grace of that Presence?
Would you learn of the way out of sin?
Come with me to the place that is nearby—
Yea, as close to yourself as your soul,
Let us knock at a door always open—
Where the spirit alone has control.

Enter, then, and abide in the grandeur
Of a shrine where the incense is thine,
Where thy worship is sacred from strangers—
And none may forbid thee that shrine;
There the Infinite presses thee fondly—
There the ages impinge on thy years,
For, behold, thou embracest the Holies,
And thy Father is wiping thy tears.

Stand alone 'mid the crowding of masses,
Pause there, wherever thou be—
And know this, that nothing impedeth
Between the Absolute Presence and thee
Save thyself with thy tempers, which govern,
Save the will, which thou wilt not deny,
That to enter the door standing widely
There are none in my way, saving I.

I alone, with my carpings and cravings,
I alone, with my passions and lies;
Not a soul that is this side the heavens,
Save my own, e'er forbids or denies—
And all that's demanded of mortals
Is to stifle the evil that wells—
Like a sin-poisoned stream flowing ever
O'er the borderland of heavens and hells.

THE GOSPEL IN NATURE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

IT is a remarkable fact and one well worthy of our consideration that there is no spiritual truth that we may not find mirrored in the face of nature. The natural world is simply an incarnated, visible representation and working model of the spiritual, and the invisible things of God may be clearly seen therein, being understood by the things that are made. (Rom. i. 20.)

Do we desire, for example, to understand something of the infinite greatness of the Almighty Creator? We have but to take a telescope and direct our attention to the heavens, and we shall soon begin to say with the Psalmist, "What is man, that thou art mindful of him?"

We had thought the earth to be large, we had marvelled at the wonderful power that could keep it spinning on its axis at the rate of one thousand miles an hour, and traveling around the sun at the rate of a thousand miles a minute. But when we turn our attention to the sun and measure it by comparison with the earth, we find it nearly a million and a half times larger, and no less than six hundred times larger than all the planets in his sphere put together. But it is not as if he stood alone in his glory, for the telescope reveals no less than fifty-six millions of his companions. The magnitude of the universe is thus beyond conception.

The Agnostic uses this fact of the infinite greatness of the Universe to deride the Christian's prayer. The earth itself, he says, and very truly, is but a speck compared to the Universe, and you are but a microbe crawling on the speck. How can you expect the Creator of the Uni-

verse to be interested in all the petty details of your life? But the microscope furnishes us with a ready answer. Our God, we see, who is infinite in His greatness, is also infinite in His minuteness. The same Almighty Power who creates the Universe, calls into being creatures so minute that 1,000,000 would scarce cover the head of a pin, and 40,000,000,000 weigh only a grain, and it takes about 289,000,000,000,000 to make up a pound.

In the infinitely little we find infinite perfection, and when we stop making discoveries it is because the microscope fails, and not the work of the Creator. The same power, therefore, that attends to such minuteness of structure as is exhibited by means of the microscope, can also give to every believer the comforting assurance that "the very hairs of your head are all numbered, and that not a hair of your head shall perish." Or in other words, He has infinite resources at His command, which can be put into action at any moment in response to your prayer. Innumerable hosts of angels sent forth to minister to them who are the heirs of revelation, are ready on the instant to carry out His will.

Modern science, in the discovery of the formerly hidden powers of nature, has done much to show us how thoughts may be communicated from one end of the Universe to the other, and how our unspoken prayers may reach the Heart of God. Our forefathers could never have conceived such wonders as are becoming commonplace with us, such as telephony and wireless telegraphy. And who can say what the future has in store for us in respect to telepathy, direct thought-transference and hypnotism?

There are signs on every hand that the materialistic age is passing away and that a new spiritual age is dawning. Scientific truth in its infancy seems to be a foe to spiritual truth, but as Science advances it approaches nearer and

nearer to spiritual conceptions and ends by proving Revelation to be full of scientific truth. Those who make a life-study of the Book of Nature as well as of the Book of Revelation, are bound to discover sooner or later that Natural laws and Spiritual laws are the same laws and that the Book of Nature is full of Spiritual teaching.

The doctrine of the resurrection, for example, is exhibited in the life-history of a butterfly. There is the caterpillar, to represent the grovelling earthly life; the cocoon, the period of sleep, and the imago or perfect stage, the heavenly life. The new birth is well represented in the sudden change of the gnat pupa to the perfect insect. The pupa rises to the surface and after a few struggles, splits open and the gnat emerges, as it were, a new creature destined to live in a new atmosphere.

The life-history of the frog from the same point of view is full of deep interest. The tadpole breathes thru gills, but as maturity approaches, the true lung appears, the gill becomes atrophied and disappears and finally respiration in the adult is conducted by lungs alone.

The frog is born, as it were, from above and enters a new environment. He is still able to live, however, in the old environment, but derives his life from the new, just as the Christian tho passing thru the world, is constantly deriving new life from above, breathing the air of heaven and feeding on the bread of life which comes from heaven. For the Spirit of God is in him as his life-breath and he lives in the Spirit 'as his vital air. But there are some professors in whom the change does not seem to be complete. At one time they seem to be dominated by the carnal, and at another by the spiritual. They are like the mudfish of Central Africa, which possesses both lungs and gills. The streams in which it lives are liable to be dried up. On the approach of the dry season, it hollows out a chamber in mud and rests for many

months, during which it is without access to water, and breathes air only—a remarkably good illustration of the inconstant professor, whom Bunyan represents as MR. FACING-BOTH-WAYS. Such are the miserable Pharisees who in secret devour widows' houses and suffer from spiritual indigestion. Such as these bring religion into disrepute and produce the kite-faced Christian, such as are spoiled for this world and not fit for the next. But the real out-and-out Christian, who has become entirely spiritual, instead of being carnal, has a face like the SUN, for he, and he alone, enjoys the days of heaven upon earth, peace which passes all understanding, and a joy unspeakable and full of glory.

RESTLESS HEART, DON'T WORRY SO

DEAR restless heart, be still; don't fret and worry so;
God hath a thousand ways His love and help to show;
Just trust, and trust and trust, until His will you know.

Dear restless heart, be still, for peace is God's own smile,
His love can every wrong and sorrow reconcile;
Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave; don't moan and sorrow so;
He hath a meaning kind in chilly winds that blow;
Just hope, and hope and hope until you braver grow.

Dear restless heart, repose upon His heart an hour;
His heart is strength and life, His heart is bloom and flower;
Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still; don't toil and worry so;
God is the silent One, forever calm and slow;
Just wait, and wait and wait, and work with Him below.

Dear restless heart, be still; don't struggle to be free;
God's life is in your life; to Him you may not flee;
Just pray, and pray, and pray, till you have faith to see.

—EDITH WILLIS LINN in *The Master Mind*.

IMMORTALITY LOST AND REGAINED

BY ENOCH PENN

THERE is in the normal human heart a vague longing for a continued existence. So strong has been this longing in the hearts of some that they have searched far and wide for a means of perpetuating their existence indefinitely. History tells us of the Alchemists who hoped to find the elixir of life in their chemical combinations; and of those adventurous ones that traversed sea and land in their hope of finding the fountain of immortal youth.

One of the reasons why men sought blindly in different places and in different ways to find that which would give them a hold on immortality, which would insure to them a perpetual existence, was that they knew no teacher, no one that could guide them to the goal of their desires. The hope and belief in a perpetual existence has died out of the minds of men, save so far as from the Bible they have learned to hope for a continuation of life in some far-off place of felicity.

To-day men do not believe in the possibility of perpetuating their lives for an indefinite period of time upon the earth; and yet the possibility of living perpetually is the message that the Christ brought to earth. The Christ while teaching in the temple said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Here was one who claimed to be a teacher of those who sought perpetual life, to show them the way and the method whereby they may live forever.

As a teacher of the means and methods whereby men may escape death and live forever, Jesus claimed to have

immortal life. Also he claimed, "No man taketh away my life, but I lay it down of myself. I have power to lay in down, and I have power to take it again. This commandment have I received of my Father." What command had he received? The command to lay down his life and then to rise again. To what end? He said, "I lay down my life THAT I might take it again." The purpose of laying down his life that he might rise again was to the end that men, seeing that he had power over his own life, would believe his teachings that perpetual life on earth is a possibility. He had said in effect, "I teach you the way to live forever; keep my teachings and you shall never die." His strong argument was, "I prove my teachings by the things that I do. If you cannot believe the things I say, you can at least believe the things you see me do. The things I do prove what I say."

The teachings of the Lord Christ were altogether in parables, for "without a parable spake he not unto them." For this reason we need not look in his teachings for the plain, material steps that all must take that would follow him into life eternal. Altho to the people he spoke only in parables, yet when alone with his disciples he spoke plainly. Of these plain statements but few are recorded, but the beloved disciple John, who no doubt was beloved because he understood more fully and followed more closely the Master than did the other disciples, gives us the clearest statement of the material steps to be taken that we may attain the new birth, the being born of God; as the Master said to Nicodemus, "Ye must be born from above." In explanation of the means whereby one is born of God John says, "He that is born of God does not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." In other words, one becomes born of God thru retaining the substance of reproduction.

When Jesus said, "follow me" he meant, live as I live, attain to that to which I have attained. To his disciples he said, "Ye which have followed me in the regeneration . . . ," but the original reads, "Ye which have followed me in the new birth-day." The words which came from heaven, "This is my beloved son," declared that Jesus had attained the new birth, had been born of God, and it was into this new birth, the regeneration, that his disciples were to follow him, and according to the statement quoted from John we attain that new birth by retaining the substance used in reproduction.

But what shall be attained by those who thus follow Jesus into the new birth? What are the things that are promised to the sons of God? If indeed man may become a son of God, does he not in doing so become like unto his Father? Jesus said, "As the Father hath life in himself, so hath he given the son to have life in himself." Such life hath God the Father in himself that he declared, "I lift up my hand to heaven and say, I live forever." Is this the kind of life he has who thru conserving the substance of reproduction becomes born again, "that eternal life that is with the Father"? In I. John ii. 25 we read, "This is the promise which he has promised us, even eternal life." The sons of God cannot die. Speaking of these Jesus said, "Neither can they die any more, for they are equal unto the angels; and are the children of God." As we look into the future as presented in the Revelation given to John on Patmos, we find depicted the harvest time of the seed planted by the Master centuries ago. Concerning the sons of God it is said, "They shall be kings and priests unto God, and shall reign on the earth." Of these same ones the angel spoke to the prophet Daniel long millenniums ago, "The saints of the Most High shall take the dominion under the whole heav-

en." And again he declared, "They shall reign forever and ever." Thus will be fulfilled the purpose declared concerning man at the creation, "Let them have dominion . . . over all the earth."

Looking back over the history of the past we find mention of the sons of God. Even as the Bible ends with the triumphant attainment of everlasting life and complete dominion over all the earth by those sons of men that become sons of God by rising out of the work of generation and death, and entering into God's rest, we perceive also that the Bible begins with the story of the sons of God of a past age, saying, "The sons of God saw the daughters of men and they were fair; and they took them wives of all which they chose. And the Lord said, my spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years." Thus we see that some of the sons of God of a past cycle fell into generation, and tho their children became mighty men, men of renown, yet they lost their hold upon immortality. In reentering the work of generation they reentered the realm of labor, sorrow and death, and it was declared of them, whose lives before had no limit, "Their days shall be an hundred and twenty years." So we see that even as the sons of God of a past cycle became subject to death when they began the work of generation, so also, men subject to death because living in generation may become sons of God and immortal by giving up the generation in its entirety, all that belongs to it, thus regaining that immortality that was lost by some of those of a past age.

THE DIVINITY OF HUMANITY

BY L. D. N.

JESUS as the son of Mary shared fully with us in our common humanity. He took upon himself all its limitations and liabilities, and thru perfect obedience to the leading of the Spirit in his life (the prompting of the Divine, which is in every man), lifted it to the complete embodiment of the perfect life, or God-likeness "manifested in the flesh." As a member of the human race, he could not be separated from its life and interests if he would, and would not if he could. On passing from the physical and outer plane of life to the inner and spiritual world, he did not and could not sever his connection with and influence upon mankind in this world. What is true of him in this respect is certainly true of all, to the full extent of their interest and of the strength of their personality. This influence of Jesus with and upon his disciples was even more potent and specific after his translation than before, because they turned to him in the spirit, not thru the senses. He had foreseen and prophesied this: "It is expedient for you that I go away; for if I go not away the comforter will not come unto you." He assured them that he would be with his faithful followers unto the end of the world. Hence the promise and the blessing are as much for us to-day as for the Apostles in their day.

If he shares with us in our humanity and works for our salvation, we may certainly share with him in his divinity if we open our hearts to his ministry and cooperate with him for its realization. This was his special

message to the world by his beloved disciple when in the open vision of the Spirit in Patmos the Apocalypse was unrolled: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

To hear his voice is to recognize the active influence of his Spirit seeking an entrance into our lives, the undying activity of his love and sympathy for us. "To open the door" is to open our hearts in undivided and supreme desire for fellowship with him in a simple, trusting faith that he will make his promise good.

Can our waiting world bring so great a blessing into its experience as to open wide the door and to receive into its life, with glad welcome and unreserved covenant of discipleship, the divine and healing presence of this Royal Guest? This is what he seeks and asks of those who need his help; and who is there that does not? When he has entered in to share with us our burdens, weakness and temptations, and we have come to share with him in his power and love, and the light of his heavenly wisdom, we shall find in him the open door of access to all divine communion and heavenly fellowship, as well as all power of blessed ministry. All these are given in his name, because in him they find their full expression and perfect representation. Conscious union with him brings us into corresponding unity with the Father, and community of life with all heavenly fellowship and brotherhood.

Realizing this while yet in the flesh, he confidently said, "I am the door, by me if any man enter in he shall be saved, and go in and out and find pasture." If this be not fiction but essential truth, there is certainly noth-

ing arbitrary in the recognition of Jesus as the Christ, or God-anointed and supreme man, nor in the claim made by himself and his Apostles for his leadership in the higher spiritual life for men, since he was the first to realize it to perfection in the flesh.

This claim for the supreme leadership of men by him as the Christ, does not shut out any, but recognizes all who have lived, and wrought and died for man, as one with him in this heavenly ministry and working in his name for the redemption of the race. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

The realization of universal brotherhood in the divinity and perfection of humanity will be the fulfilment of all prophecy and of the Gospel promise: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

THE WORD OF GOD

BY H. E. BUTLER

By faith we understand that the worlds were made by the word of God, so that what is seen hath not been made out of things which do appear.—Heb. xi. 3.

WE have heard these words from our childhood, and we often repeat them, but it is hard for the human mind that is engaged in the things physical to realize that in reality there is nothing physical. Physicists have found that matter is not what it appears to be; that it is not what we have thought to be substance, but they have not yet determined wholly what the electron really is. They approach nearest to a recognition of its nature when they call it "force." We are disposed to call it "mind-force." If this is so, then let us turn our thought to a perhaps new idea of creation.

The first chapter of Genesis begins with the words, "In the beginning Elohim created the heaven and the earth," which is simply a prelude to that which follows. "And Elohim said [or spoke the word], Let there be light: and there was light. . . . And there was evening and there was morning, one day," or, the first *period*. The word "day" is not a correct translation.

Then Elohim spoke another word, "Let there be . . . and it was so. And there was evening and there was morning, a second day." And thus Elohim spoke six times and six periods of time elapsed from the first word to the sixth, and if scientists will look into this thought in its true light, they will see that there is nothing in it contradictory to true science relative to the evolutionary

development of the earth, for it will be observed that each of the succeeding words, "Let there be," was spoken because the preceding word had made conditions suitable for it to find expression. The last word of the six expressed by Elohim was, "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth. And Elohim created man in his own image, in the image of Elohim created he him; male and female created he them."

Herein we find expressed six periods of successive development in perfect harmony with all that is known of the developing processes in nature, and it will be discovered that each succeeding "word" is an addition to that which had been spoken, not a supersedence. In other words, these six periods were cumulative. To illustrate our thought: Science tells us what kind of animals and reptiles were first manifested on our planet. Dominant among the reptiles was the lizard. In each succeeding age and order of development different creatures came forth, but it has been found that the reptiles that first appeared on this planet are still here, in diminished size, it is true, but they are here, and those that came forth in every succeeding age are still here; thus variety increased by addition and not by subtraction.

As the last, the sixth word brought into manifestation man, therefore man was, in a way, the ultimatum of the first great cycle. Then came Adam, the first man and the first woman, and their manifestation might be called the seventh word, but it is not so given.

Let us not stop with the six words, but let us go on and see what we find according to the Scriptures. We read that Elohim talked with Adam and made him certain promises if he did certain things, and told him of certain punishments that would follow if he did certain other

things. Thus we find a superaddition, as if another word had been spoken in the creative fire.

At the end of the Adamic age we are brought to Noah. In the Noachian age the destruction of the people took place, and after the flood Noah and his sons entered into a new covenant with God, and God blessed Noah and made certain promises to him. In other words, God sent into Noah another word, a word of higher possibilities, in order to produce in the world something beyond what had been.

Then we go on thru another age until we come to Abraham whom God called alone and made to him many promises. God kept Abraham by himself, as it were, that he might become the embodiment of a new and higher order than had existed upon the planet. Thus began the seed or germ in Abraham of a new and higher age of development, and in him also was focalized all that had been attained by the evolutionary development of mind and body in the past, so that it might be said he was the quintessence of all that preceded him and that he became the recipient of the living word, the vital energy that should produce a higher order of existence for another age, for another "morning and evening," at the culmination of which came John the Baptist and the Christ, the son of God. Heretofore we had no evidence of there being two—one representing the old, and the other the new—simply because the accumulative process was concentrated in the one covenant individual, but now that the age had come to lay the foundation for ultimates, for the completion of the purpose in the word, "Let us make man in our image, after our likeness," therefore it became necessary that one man should represent the focal point, the embodiment of all that had been purposed and matured in the words or ages preceding.

John the baptist therefore stood as the ultimate of all

that had past, and the Christ was the beginning of the ultimate purpose for which all the other ages had been; he was the seed-man that should bring into the world the "first ripe fruit," the seed that was the full and complete expression of the purpose in the mind of the Creator, the Elohim; the seed that should be planted in his people and that was planted in his people on the day of Pentecost.

When the Christ was baptized by John, John said, "I beheld the Spirit descending as a dove out of heaven; and it abode upon him." This was the new and added word, but the act of baptizing the Christ was the transferring from John to the Christ of the vitality—shall we say, the gold—that had been extracted from the experiences of the ages that had past. This was embodied in the first seed-man, the Christ, and consequently John immediately recognized that the vitality of his work was gone, and because he realized that the vitality of his work was gone, he said to his disciples, "He [the Christ] must increase, but I must decrease." John had finished all that preceded him in the ages past; the Christ had taken it up; therefore John must decrease and die, and soon after he was beheaded.

The Christ lived and exprest the word of God to the world, and on the day of Pentecost he was planted, so to speak, like a ripe seed in the earth, in the lives of his people. That living word, that vital principle in the mind of the Creator, being planted in the fertile soil of human life and consciousness, has been growing, increasing and maturing, and the church has claimed a monopoly upon it, and in proportion as the church has claimed a monopoly upon it, it has thru self-greed and passion repelled from itself the vitality of that word, and those who are not connected with the church, those who are simply what they are because they are so, have taken up the vital

principle that was originally planted in the church. The Christ foresaw this when he said, "Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out devils, and in thy name do many mighty works? And then will I profess unto them, I never knew you." On the other hand he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: I was sick, and ye visited me: I was in prison and ye came unto me."

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee?" These were not members of the church, because the church is always busy imagining it is doing something for God, but these did not know that they were doing anything for God until the Christ said to them, "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Thus the line is drawn by the word of our Master, not according to the church, but according to the actual life of the individual. But why the life? Can anything act contrary to its nature? If they had not the spirit of Christ in them, could they have manifested it?—Certainly not? The Christ being planted in the human consciousness, that seed must mature and bring forth an hundredfold, as the Lord Jesus said.

After the Lord departed and the beloved disciple was banished to the lonely isle of Patmos, the Lord sent his angel unto him to reveal to him the things that were yet to be accomplished, and in that revelation we meet the Divine order. In the first chapter is the spiritual mani-

festation of the Son of God. In the seventh chapter is the material gathering and sealing of twelve thousand of each of the twelve tribes of Israel, the covenant people. In the fourteenth chapter are brought to light the one hundred and forty-four thousand pure ones with the Lamb, the Christ spirit, on mount Zion. In the twenty-first and twenty-second chapters we have the manifestation of the holy city, the New Jerusalem, the return to the Eden or paradise of God, having grown to maturity and ultimate results. (Read the twenty-first and twenty-second chapters of Revelation.)

This brings to your mind a picture of what God has done and is doing, and as you and I are products of his will, his wisdom, of his great mind, we are destined to be partakers of that new order of things, of that new age, for when the gathering of the one hundred and forty-four thousand takes place, it will be the beginning of a new age and order.

We hear a great deal said by all parties about our entering the new age, but we find so few that have any idea of what it means. The new age into which we are now entering is the gathering together of all that has been accomplished of true knowledge or true soul development, of true spiritual consciousness, in all the ages that have past. and added to this will be the new word, the word of another age. Ah! yes, more, because this "first ripe fruit" will have come into the image and likeness of God, and we read that His name will be in their foreheads and that God will be with them and will be their God. That is to say that no longer does the creative word act thru them, but creation will have finished its work in them; the ripe fruit of the creative word will be manifested in and thru them; therefore there will be a unity, a oneness, of this first ripe fruit with the Creator himself. Thus life and immortality will be manifested in

them. The kingdom of God will also be manifested and represented thru them. And thus the spirit of the eternal ages will be embodied in them. And from that period of the manifestation of "the first ripe fruit" in the one hundred and forty-four thousand, our little, dark and suffering, sorrowing planet will cease to be dark, will cease to be a planet of suffering and sorrow, but will be illuminated by the Divine Presence. As we read again in the great Revelation, "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb."

Thus we have a bird's-eye-view of what God has been doing, how he has been carrying out his purpose in the sons of men and in us, all without our comprehension or understanding.

We upon whom the ends of the age have come should hasten to enter into covenant of self-consecration to God, to Elohim—a covenant of absolute obedience to his spirit. Then will a door be open within us to know God, to know Elohim; not to believe him, remember, but absolutely to know him, and to know him is to love him, and to love him is to be loved by him. Thus you may enter that eternal love-feast where Elohim, the grand, noble, loving, the incomprehensible goodness and power becomes your eternal friend, and whatever you ask will be granted, and no evil can befall you, because Elohim YAHVEH is your God. You will enter in thru the gate into the city to go no more out forever. Thus Divine love, peace and joy will abide with you thruout the ceaseless ages of eternity.

BOOK REVIEWS

SEXUAL PHILOSOPHY, by Fred G. Kaessmann, Lawrence, Mass. 32 pages. Paper. Price 12 cents.

This booklet may be styled a pack of clear-cut statements in support of continence as the basic factor—the fountain by and thru which the Mind of the Infinite multiplies wisdom, ability, joy and years in one's own organism, and lifts the human out of the herd of darkness, dependence and death, into the individualism of a son and heir of God—selected from the writings of leading minds on the subject of sexual purity, interspersed with Mr. Kaessmann's own vigorous advocacy. For many this contains nothing new, and yet, such is the strength of its presentation, and the reduced rate to all on quantities for distribution, none will regret the price and opportunity to do good.

THE LIFE OF THE SOUL, by Walter Winston Kenilworth. 261 pp., cloth. Price \$1.00. R. F. Fenno & Co., 18 E. 17th St., New York City. This is a book of many words which at first weary the seeker after nugget-truth, but it is companionship with a highly ideal, sincere and capable soul, and it is probable that the further you read the better you will like it; it is full of good thought; he is good company; a fellow-seeker and careful thinker who treats of the nature, ideals and destiny of the soul, but best of all are the chapters: "Concerning Its Qualities," and, "The Power of the Will," wherein he differentiates the heart from the intellect, and shows the latter to be mere servant and expositor of man's interior.

The New Astrological Bulletin is issued monthly by The Llewellyn Pub'g Co., P. O. Box 638, Portland, Oregon. Price 50 cents a year.

ADNAH.

EDITORIAL

THE Esoteric work stands unique among the various movements that are now before the world, from the fact that from the beginning we have never had any idea of interesting the masses. We have had our mind set on what was shown us by the Spirit years before, namely, on reaching "the first ripe fruit of the earth," the most mature souls, and only the most mature. And among all the inhabitants of the earth, the greatest number we expect to reach and to bring into Divine order is the num-

ber referred to in John's vision on Patmos, that is, one hundred and forty-four thousand, and when we stop to think what one hundred and forty-four thousand people are in comparison to the millions, yea, the hundreds of millions of people that inhabit this earth, we realize what a small percentage this number is.

We repeat, we have never had any hope of reaching the masses, but while this is true, we know that there are a great many people who have taken up the Esoteric teaching and have tried to live according to it and have partially succeeded; and so far as they have succeeded, it has been a great blessing to them—probably the greatest blessing that could come to them.

Among the thousands that have taken up the teaching and have partially lived according thereto and who still feel an interest in it, there are only a few that will reach the ultimates. We do not say this to discourage any, but rather to encourage those that have a will to the work, for whoever has the will to brave and to sacrifice everything for the sake of accomplishing the ultimates set before him, will certainly attain to membership in that great Body, that glorified Body of "the first ripe fruit."

To suggest to anyone who really has the will to the work a possibility that he has not reached high enough to attain the ultimates, is to excite his will, his determination to reach the goal, if possible, and this is the only attitude that will enable any to reach it, because we remember the words of the Master, "Many shall strive to enter in but shall not be able; nevertheless strive to enter in," and so we repeat, *strive to enter in*, and whoever has the will and the persistence will surely accomplish the result. But any earthly consideration of whatever name or nature that is held as more important than the ultimate goal set before the mind in this magazine, will be a certain cause of failure. But, again, there can be no failure

on the part of those that have really attained in soul development to a degree that entitles them to the name, "first ripe fruit."

THERE are a great many, in fact, we presume the majority, of the so-called advanced thinkers, "New Thinkers," who, if anything is said to them about the Esoteric work, at once speak of the representative of the work, and say that he is this, that or the other, or that he does this, that or the other thing. This is the old, old story. When Jesus, the great Master was here, the people did the same thing; they said he was a wine-bibber and that he associated with the lowest company, publicans and sinners, and they did not wish to have anything to do with him. But the wise Master said, "IF YOU WERE OF GOD YOU WOULD HEAR GOD'S WORD." That is, if they had the spirit of God, the man would not matter; it would not be the man they would be looking at. It is the old habit of the human to want some man to worship, but in the Divine order they that have the spirit of God desire to know the truth and it does not matter thru what instrumentality the truth comes; it is the truth they want, and by virtue of having the spirit of God they know the truth, they "hear God's word." They that have not the spirit of God are constantly looking to the personality, and so long as they do this, it matters not who the personality is, whether it be Jesus or an angel from heaven, or a fellow-man on earth, they will find multifarious faults with his life and character.

It is the old, old story: the adversary constantly causes people that have not the spirit of God to ignore or to scandalize and to traduce the character of God's messenger, no matter who or what he is. But the one thought stands out paramount, namely, "If you were of God you would hear God's word," no matter what the character of

him who exprest it, you would gladly hear God's word, receive it, act upon it, become the embodiment of that Divine word and be saved, but as you are looking at the man, therefore you reap the reward of men of this age.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., May 1912

Body	Enters	On		
		day	h.	m.
☾	♈	2	5	22 p. m.
"	♉	5	3	34 a. m.
"	♊	7	3	41 p. m.
"	♋	10	3	59 a. m.
"	♌	12	2	10 p. m.
"	♍	14	8	55 p. m.
"	♎	17	0	23 a. m.
"	♏	19	1	55 a. m.
"	♐	21	3	10 a. m.
"	♑	23	5	32 a. m.
"	♒	25	9	52 a. m.
"	♓	27	4	18 p. m.
"	♈	30	0	46 a. m.

⊕	♎	21	5	49 a. m.
♂	♋	29	6	51 p. m.
♀	♒	2	7	22 a. m.
"	♓	21	2	52 a. m.
♀	♏	7	7	30 p. m.
"	♐	17	10	49 p. m.
"	♑	26	11	43 a. m.

On May 1st ♃, ♅, and ♄ are situated as follows:

♃	♎	8°	5'	10"
♅	♓	23	2	57
♄	♐	0	32	35

BIBLE REVIEW

VOL. X.

MAY, 1912

No. 8

A HIGHER WORLD

BY I. L. HARPSTER

"FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah lv. 8-9.

THE expression "a higher world" may be misleading to some who have "heaven" fixt in their minds as a place off on some other world, and who think that at the transition called death they are to be translated thither. But this is not our meaning of "a higher world," for we refer to a state, a condition, that holds within it a grander field of thought, both mentally and spiritually. This "higher world," too, is a world of sense in which the higher nature of man finds enjoyment, the enjoyment ever growing keener as the soul emerges from some dungeon of the lower self, the lower world.

It must be conceded by every intelligent being that he is what he is to-day by virtue of growth; and that he is capable of rising higher and higher in the world of unfoldment; that thru experiences he is gaining greater knowledge and wisdom, which enlarges his world, and

that in this enlarged world he is ever finding new and grander enjoyments.

Some hold that, "Where ignorance is bliss, 'tis folly to be wise" is equally satisfactory. This may be true with some natures, but, notwithstanding all this, if their lessons are not learned to-day they find themselves deficient to-morrow, and that sooner or later, in this present life or in some future time they have their lessons to learn, and these lessons must be learned before they can pass to a superior world of thought and enjoyment.

Man's world is just what his thoughts have made it. If his thoughts and desires are fixt upon material things he finds his enjoyments are centered upon his possessions; if his mind dwells upon self, upon the appetites and passions, he becomes a slave to licentiousness and inebriety; if pride is his ruling passion he becomes haughty, selfish and a most unlovely being; if thoughts of gain possess him he becomes avaricious, he loses that fine feeling of justice and right, which distinguishes him from the man of honesty and sterling integrity; if in his cunning he delights in causing strife, he becomes a fiery serpent in the community in which he dwells, setting men's passions on fire. These are but a few of the besetting sins attributed to the carnal mind.

What we have just mentioned are unlovely traits in human nature, and the one so habituated is living in the world of sense governed by the carnal mind, the lower world, whose ways are not God's ways. These souls have not yet risen to the "higher world" of being. So long as the individual is controlled by the lower world of sense, he is incapable of knowing and enjoying a higher state of existence.

When the Master told the Jews "Ye are from beneath, I am from above" he exprest the thought we are attempting to convey. His psychological knowledge of the mind

taught him the peculiar state of their minds; that they were governed by the lower world, and that it was their selfish natures that stood in their way of rendering justice and right; that it was the love of self that held them in bondage as in a vise, and therefore they could not perceive of a grander world of being. So, when the Spirit thru the prophet Isaiah declared, "For my thoughts are not your thoughts, neither are your ways my ways," he drew the line distinguishing between the two worlds of sense, for so they are.

The Master endeavored to encourage his disciples when he said, "Be of good cheer, I have overcome the world." His words express the great realization—that of having overcome every weakness of the flesh. He had risen superior to every bodily desire; he had completely subordinated his physical nature, merging it into the higher spiritual. He lived in a superior world; his world of sense was of higher vibration and more enjoyable than the world of sense of those governed by the carnal mind; and it is said of him, he "was in all points tempted like as we, yet without sin." He never gave way to the weaknesses of the flesh.

It is just as we begin to control our physical natures that we really begin to live. As more control is gained over the Adamic nature, just proportionally are we projected into heaven. This growth increases as the years proceed, and as victories are won over the lower world of sense, our bodies become more and more attuned to the higher spiritual, and the less the waves of the old ocean of life affect us. The low planes of thought and enjoyment become less attractive and more distasteful as every new beauty in the higher world is sensed.

The bodily functions and the emotions must be governed by our wills before mastery begins; and our heaven depends upon how well our wills have served us. Heaven

and earth are conjoined, so must the body and soul and spirit be one. The bodily affections must be crucified that the entire nature of man may be crystallized into the divine spiritual; for the injunction delivered by the Master to man was, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Man was not created to remain on the lower levels of life, but that he might rise superior to his environment and find a higher world of bliss, wherein his mental and spiritual faculties will find complete satisfaction and enjoyment. This heaven or higher world is for all, and it is possible here and now.

"WATCH AND PRAY"

BY P. J. WILKINS (London)

IF there is one thing more than another that is most noticeable at the present time, amidst prevailing social and political unrest, it is that the thought of God in his relation to all the affairs of men is entirely absent. No thought is given as to what his mind and will may be with regard to the disabilities under which certain sections of the community may suffer. It is taken for granted that these social or political problems, which are now the subject of public controversy and are causing estrangement and bitterness in many directions, are not within the range and compass of God's immediate knowledge and interest. It is assumed that these are matters of inferior worth and that men will always be left to fight them out to their hearts' content, without counsel or assistance of any kind from the one who made the world and all mankind, and who should be everything to them.

It is well known that the actions of those in authority set the fashion to lesser men. "As above so below" holds

good in every sphere of life, so when we find intemperate and deceptive language, a domineering spirit, and headstrong activities in our leading men, we can safely look for a recurrence of these destructive principles among those below them in the social scale. The masses at the lower end can only send such forces back with gathering violence, for they are obliged to use the weapons that are nearest to hand, and so the circuit is complete and discord joins discord to make an evil world.

A more erroneous or mistaken idea has never been entertained by man than that in which the great majority of our people both rich and poor are now immersed. It is a national and world-wide calamity that the love and Fatherhood of God is not known and recognized amidst the councils of our rulers.

"He alone is great and fit to rule who rules himself." But no man can rule himself until he knows without a doubt that God is the friend and ruler of the destinies of men, of individual men, as well as of nations and peoples; until he knows that God is a reality, transcending in utility and value all other realities of life.

But he who rules himself has learnt to know of these things, he knows that God whose name is YAHVEH Elohim, is perfectly cognizant of every detail of life, in men, women and children of every degree, and is able to instruct each one of us to the best advantage wherever our duty lies.

The time has come for YAHVEH Elohim to be known and loved by all the people of the earth.

There is no one living who can truthfully say that the utmost efforts of men have ever made this world one whit wiser or happier or more at ease, despite the pains and anxieties that they have ostensibly taken on its behalf, except what has been done under divine inspiration and in the spirit of peace and good-will. We know

more, are richer, better clothed and more refined than our progenitors, and we are indebted for these things to the valuable energy and thoughtfulness of our ancestors and the activities of resourceful men to-day, but *we are no better off* now than then. Perhaps we are worse off. We might be inclined to believe that *we are*, if it were not for the fact of that wonderful balance in nature that rears the good and the evil side by side, so that they compensate each other in the long run, and bring one age to an end in order that a higher and more perfect one may begin.

Some have worked for love of home and family, some for money or fame, and some because they have had to if they wished to live. But this is no longer enough. The time has come for those who wish to benefit the nations to work from a sense of absolute dependence upon, and by reason of an absolute knowledge of, God. This is first an individual work of the highest order.

It would serve no purpose for us to elaborate any of the glaring discrepancies to be found among business, political and social circles in England, America and elsewhere. They can only be altered by the appointed means.

All we need do is to say that a new and better order of life is fast approaching, if it is not already here, and to add that the rock upon which this order may be built is a direct knowledge of and union with God on the part of a body of people, the "first ripe fruit." It is both a possibility and a necessity and nothing on earth can stop its onward course.

Now therefore we pray to God as never before:

Grant us the boon of a perfect life, O Father! now and forever. May we bring peace and good-will to earth, and out of the seething tumult of human life to-day establish Thy will and blessing here. There is no higher guide for us than Thee. In the brightness of Thy pres-

ence the darkness of earth shall pass away. No longer shall this generation suffer doubt and the old accuser reign over the n. Thou art and always shalt be King and Ruler of these earthly realms. We pray that all men may acknowledge thy Fatherhood.

Establish we pray Thee, the law of righteousness in all our hearts, and bring earth and heaven together so that all men may rejoice.

Little is it that man can do from his own ability. His mind is fashioned of earthly materials by Thy master-hand and is subject now as from the beginning to the outpouring of Thy light and wisdom on his path.

Of all men those are truly blest who place their hope and trust in Thee. By these their brethren are blest in turn, for all the goodness that comes from Thee to man remains on earth in perpetuity.

As a record of Thy Holy Spirit the Bible stands supreme and we look towards the fulfillment of all Thy teachings thru the prophets and the Christ. It matters not that man is rebellious for a while, for the preparations Thou hast made at this time for the safety of Thy people Israel, so that they may gather at the time and place appointed, are absolute and eternal. We thank Thee for the ministry of Thy friend and co-worker to this end.

We daily pray that Thy light may shine in our dwellings so that we may make all haste in carrying out the sterling principles and duties of the Esoteric Work. Give us strength and wisdom Mighty Father to follow the true teachings and to conquer all the deceptions of this earthly sphere. We acknowledge the frailty of our natures, while we sing the praises of Thy perfected order.

In the sure hope that our prayers will further the work of Thy hands to the glory of Thy holy name and to the benefit of all peoples, we unite our lives to Thee, desiring

always to do and to accomplish those things that may be good and expedient now and hereafter.

Keep us close to Thee, O Father! so as to simplify the tasks of Thy children now and forever. We pray that we may go forward with firm and even steps, that no uncertain wanderings may delay our journey's end. Amen.

"WALKING WITH GOD"

BY R. MUAT

Walking with God in the garden,
In the twilight solemn and dim,
When our hearts beat with all gladness
To the tune of some beautiful hymn.

Walking with God in the garden—
How sweet and how blessed it is
To feel as we walk in his presence
Our wills become blended in His.

'Tis sweet to walk in the garden,
Communing with Him whom we love,
Enjoying the pure and sweet fragrance
Of the thoughts that come from above.

We love to walk in the garden,
All blooming with beautiful flowers,
Those living thoughts of our Maker—
How they soften and sweeten ours.

While there we inhale the perfume
Surrounding the thoughts we receive;
They are so pure and so holy,
He gives them to all who believe.

While there we inhale the perfume
And rest by the waters so sweet,
To list to their heavenly music
While we learn at our Master's feet.

MAGNETISM

BY ROXANA

PART II.

"HENCE man is now a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence."—PARACELSUS.

THE next question we have to consider is what the nature of the influence or effluence is, as emitted by the heavenly bodies, and in which way this influence of the sun or planets can affect, say, human beings on earth. To make this clear we first have to see how this magnetism reaches us. We could hardly explain this better than in the words of the late Professor A. E. Dolbear (Professor of Physics and Astronomy, Tufts College, Mass.), from whose interesting booklet "The Machinery of the Universe" we quote the following:

"Consider a straight bar permanent magnet to be held in the hand. It has its north and south poles and its field, the latter extending in every direction an indefinite distance. The field is to be considered as ether stress of such a sort as to tend to set other magnets in it in new positions. If at a distance of ten feet there were a delicately poised magnet needle, every change in the position of the magnet held in the hand would bring about a change in the position of the needle. If the position of the hand magnet were completely reversed, so the south pole faced where the north faced before, the field would have been completely reversed, and the poised needle would have been pushed by the field into an opposite position. If the needle were a hundred feet away, the change would have been the same except in amount. The same might be said if the two were a mile apart, or the distance of the moon or any other distance, for there is no limit to an ether magnetic field. Suppose the hand

magnet to have its direction completely reversed once in a second. The whole field, and the direction of the stress, would necessarily be reversed as often. But this kind of change in stress is known by experiment to travel with the speed of light, 186 000 miles a second; the disturbance due to the change of position of the magnet will therefore be felt in some degree throughout space. . . .

A common U-magnet, if struck, will vibrate like a tuning-fork, and gives out a definite pitch. Its poles swing towards and away from each other at uniform rates, and the pitch of the magnet will depend upon its size, thickness, and the material it is made of.

Let ten or fifteen ohms of any convenient-sized wire be wound upon the bend of a commercial U-magnet. Let this wire be connected to a telephone in its circuit. When the magnet is made to sound like a tuning-fork, the pitch will be reproduced in the telephone very loudly. If another magnet with a different pitch be allowed to vibrate near the former, the pitch of the vibrating body will be heard in the telephone, and these show that the changing magnetic field reacts upon the quiescent magnet, and compels the latter to vibrate at the same rate. The action is an ether action, the waves are ether waves, but they are relatively very long. If the magnet makes 500 vibrations a second, the waves will be 372 miles long, the number of times 500 is contained in 186.000 miles. Imagine the magnet to become smaller and smaller until it was the size of an atom, the one-fifty-millionth of an inch. Its vibratory rate would be proportionally increased, the changes in its form will still bring about changes in its magnetic field. But its magnetic field is practically limitless, and the number of vibrations per second is to be reckoned as millions of millions; the waves are correspondingly short, small fractions of an inch. When they are as short as the one-thirty-seven-thousandth of an inch, they are capable of affecting the retina of the eye, and then are said to be visible as red light. If the vibratory rate be still higher, and the corresponding waves be no more than one-sixty-thousandth of an inch long, they affect the retina as violet light, and between these limits there are all the waves that produce a complete spectrum."

From the foregoing quotation it would appear then that the magnetic influence reaches us in the form of light. Now, it is a well-known fact that light may be decompos-

ed by means of a prism, and we speak of the sun-light, for instance, as being composed of seven rays of different colors: red, orange, yellow, green, blue, indigo and violet. And we also hear of "octaves" of colors, which means that there are light-rays whose wave-lengths are longer as well as shorter than those of the colors comprised in the above octave.

Without going more into detail on this question, we might therefore say that light (a translated form of magnetism) contains definite qualities, more or less definitely expressed by its color. So, for instance, has the science of Chromo-Therapeutics revealed the fact that red light has an exciting, warming influence; that the blue rays have a soothing effect on the nerves; that the yellow rays act as a laxative; *et cetera*.

It must be evident then that the influence the Sun or any planet exerts upon, say, the inhabitants of the earth, must be of an exceedingly composite nature and that the strength of such influence must depend upon the several factors, enumerated in Part I. of this Article.

We can thus form a general idea of the nature of the planetary influences that are acting upon an individual here on earth. And it must be clear that at the moment of birth, when the infant is so extremely impressionable, the impression, created by these forces, must be of far-reaching effect. In fact, they may be said actually to determine the character of the individual. As some of our readers may not be acquainted with these facts, however, and as the science of "Solar Biology" is absolutely indispensable to all who wish to tread the "Narrow Way," we would not only suggest that they make a careful study of the work of that title by Brother H. E. Butler, but that they also consider the following general suggestions, so closely connected with this Science.

Ere proceeding to enumerate these various influences

we would first like to say that the great problem the would-be regenerator is invariably confronted with is that of retaining the life-fluids (or seed) generated in the body.* And as the various celestial influences all more or less tend to cause the loss of these fluids, those of our readers who are not familiar with the following facts should make it their duty to study them thoroly, as any endeavor to make any spiritual attainments, especially at the beginning, is bound to end in failure unless these facts are thoroly understood and mastered.

From the experiences of many students who have led or who are leading the regenerate life, it has been found that there are certain influences which invariably appear to lead to a loss of the life-fluid, more particularly during sleep.† These influences are the result of:

- (a) The heliocentric position of the earth at birth;
- (b) The geocentric position of the moon at birth;
- (c) The heliocentric position of the planets at birth;
- (d) The sign of the earth's zodiac which was rising at the moment of birth;
- (e) The heliocentric position of the earth at the time of conception.

It will be clear that these influences must recur from time to time tho their collective influence is never at any one time during man's life exactly the same as at birth.‡

When undertaking the great struggle for self-conquest (which might be said to be identical with the control of

* This subject has been most extensively dealt with in the various publications of the Esoteric Fraternity.

† The losses of these fluids during waking hours need naturally not be considered here, as the problem for regenerators is not one of controlling such losses (this being naturally understood) but those that occur during sleep, when the body is not controlled by the conscious will and, therefore, unless protected in some other way, subject to the various astral influences.

‡ Flammarion, in his "*Astronomie Populaire*" says: "250,000 centuries must have passed ere the planets will again occupy the positions they occupy to-day."

the sex-nature) the student will therefore have to be particularly on his guard

- (1) When the earth or any planet will be in the same sign of the solar zodiac in which it was at birth, the particular danger-moment being when the corresponding degree of the corresponding sign of the earth-zodiac is rising.
- (2) When the Moon is in that sign of the earth-zodiac,
 - (a) in which the earth was at birth;
 - (b) in which the moon was at birth;
 - (c) which was rising at the moment of birth;
 - (d) in which the earth was (of the solar zodiac naturally,) at the time of birth.
- (3) Besides these there are other positions of the planets, particularly of Mercury and Venus, which are likely to cause losses, unless the student be on his guard.

As the foregoing facts have been culled from the experiences of many students they can no longer be regarded as being of a speculative or "fantastic" nature. Furthermore, every student who sincerely and determinedly endeavors to follow the Narrow Way, as taught by our Beloved Savior, will soon enough be confronted with these influences and if he only have the grace to persevere in the face of repeated failures, the time is bound to come when he too will be in a position to verify for himself the aforesaid facts.

Many a reader might, when considering these matters, become discouraged by reason of his present inability to master this apparently so difficult science. He should in that case not forget, however, what Brother Butler has said in reference to such studies, viz., that there is a distinct and divine blessing upon all who are engaged therein.

Let nothing then keep you back from treading the Path in case the Still, Small Voice has already urged you to do

so, dear Reader. Leave sophistry to those who, being wilfully blind, could not possibly be blinder to the sublime truth of which so many valuable fragments may be found in the teachings of the Esoteric Fraternity. Remember that the old saying: "Where there is a Will, there is a Way," if there is any value in it at all, must hold good in your case also; and that it was none other than our Glorious Savior himself who told thee: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

PROGRESSIVENESS

BY EZRA

THE true Christian should be such thoroly and wholeheartedly. He should therefore stand for progressiveness. In words of the soul this would mean: a willing, faithful, aspiring attitude of mind and heart; a conscientious effort to enhance his capacity for usefulness in whatever way the Father wills to direct him; to illuminate and strengthen the understanding, and the following out to ultimates the grand truths that have been revealed. For once to have touched the true consciousness of God, once to have felt the joy, serenity and peace of perfect freedom—once to have breathed in conscious soul-love and understanding, that sweet breath of the heavens—is to have begun to know, is to have entered, in even slight degree, that wondrous realm of conscious knowing; thenceforth there is no retracing of the way, no turning back: "For it is a fearful thing to fall into the hands of the living God." (Heb. x. 31.)

That there is a something realizable by the human consciousness, a something for which it ever more and more

earnestly seeks, present investigations of all kinds attest. Some have essayed to capture this elusive *ultima bona* in the minutiae of microscopic phenomena; others, again, turning the marvellous telescopes out into the starry vastness of the universe, have longingly sought it there.

And, if there is a point beyond which investigation, however earnest and profound, may not go—if there is a point just beyond the microscopic and again a point just beyond the telescopic—if we are to be confined to the sphere of the microscopic and the telescopic, a vast field tho it in itself is; and if one is unable to form a center of consciousness as a basis, within, above, and beyond these—then we come to a blank space in the mind where we ask, What further? What are we to do? Many have at this point given up the problem. But our Master, the Lord Christ, gave us instructions by which to proceed further, especially when he said: "Neither shall they say, Lo here! or, Lo there! for the Kingdom of God is within you." In view of this, "Seek ye first the Kingdom of God and his righteousness, and all these things [things of physical use or need] shall be added unto you."

"AS ABOVE, SO BELOW"

BY G. G.

THESE words, used in a paragraph of "The Overtone" in February *Bible Review*, represent the subject of this brief article, which is intended as an amplification of that paragraph.

Time and space are cosmological counterparts to life and consciousness.

"Nothing is. All things are becoming."

Living consciousness in timed space becomes spirit formed in energized substance. Life may be called the outbreathing of God; and consciousness the inbreathing of God.

Spirit is the action of God; and the form of that act is Nature, or God Manifest.

But, to individual consciousness, God is more than The Masculine of Nature. He is the Supreme Creator, The Author of the individual intelligent soul. Let this be borne in mind when we think of the universe cosmologically.

Physical mathematics are but image-izations of the finite mind. In truth, they apply only to the more immediate temporalities of individual sensation and perception.

"2 plus 2 equal 4" is but an approximation of truth, but an approach to cosmic order. The position and relation of all entities in the universe change immeasurably during the time possible to think of them. No thing can be timed in a given place but once; and that once is unthinkable to individual consciousness.

From the viewpoint of human intelligence, the heavens are an inter-systemized sphere tunneling sphere directivity and receptivity, worlds without end. This same principle obtains in the microscopic world.

If the moon could leave a clear line of light in its course, and an observer on a distant sun could perceive it by enlarging his vision equal to the distance, how deeply learned in "science" would he have to be in order to describe with mathematical exactness one lunar revolution around the earth, providing he could stop the universe long enough to figure up? The reader is asked to pardon this levity. It will at least be understood that no reflection is presumed to be cast on the Creator of the cosmos.

Objective intelligence can never transcend subjective intuition. Intuition is spiritual knowledge gained by

past experience of the soul, and reenforced by progressive contact with The Supreme Mind.

The human body is an index to Nature; but the human soul is a potentiality of God—or rather a “portionality” of The Infinite Creator.

We may find God in the heavens. We may enlarge our conception of Him by studying Nature. *But we can know Him only in the soul and feel Him only in the heart.*

How beyond all else is the value of at-one-ment with God—The Supreme Conscience—The Father-Mother of our soul!

In the core of our being, God speaks, and we know that our heart-strings are strung to feel the music of the spheres. The tonic of that music is that which takes every fibre of our being silently to sound—“*I will be what I will to be.*”

But only those who WILL, may come and partake of the waters of life freely.

ESOTERIC CHRISTIANITY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

WHAT is “Esoteric Christianity,” and how does it differ from Churchianity or the exoteric doctrine and practice?

Well, in the first place it comprehends the vital essence, the kernel, the

TRUE INWARDNESS

of the teachings of Christ. Instead of having a name to live, and being dead or lukewarm, or of being a matter of form and ceremony, of genuflexion, repetition of creeds, the hearing of sermons, the utterance of lip-

prayer, with as much reality in it all as in the chattering of magpie or parrot, it is

A REAL LIVING THING,

conferring every kind of benefit on those who believe in Christ as a living, energizing power within. It is the religion of the Christ himself, the fulfilment of the promise that he should see his seed, and in them

PROLONG HIS DAYS,

the pleasure of YAHVEH thus prospering in His hand. For there is one Body of the Christ and all Esoteric Christians are members of that Body, and together they constitute, not a society, not a sect, not a number of lukewarm professors, but a real living entity—they are

THE CHRIST OF GOD ON EARTH,

and joined by spiritual joints and ligaments to the Head and those members that have past out of mortal sight and hearing, but as truly united to each other as the members of any human body are united; sharing the same life as the branches of a tree share the same life—their life is

HID WITH CHRIST

in God—and the Life of the Head permeates and percolates thru the whole Body everywhere.

This is the Great Mystery, which was hid from all ages and generations, but is now being made manifest to His saints. This is “Esoteric Christianity”—in a word—

CHRIST IN US

and we in Christ, linked together by indissoluble bonds, by the power of an endless life.

“Esoteric Christianity” knows no difference of sect or creed; it has a guide that cannot err—the Spirit of Truth, the anointing that teaches us all things, dissolves all doubts, realizing that it is God *within* who energizes us,

PRODUCING NOT ONLY THE WILL,

but the execution of every good word and work. It glories in the fact, as Jesus did, that of itself it can do noth-

ing. Even the will to do good must be produced in us by God. Oh, what a glorious calling! What heights, what depths of joy and glory does not the absolute realization of the Indwelling Christ bring! To know that he to whom all power in heaven and on earth is given

LIVES IN ME

and therefore nothing is impossible to me! I am no longer the bondslave of sin and death's certain victim, because the Son has made me free. I am now a son who abides in the house for ever.

"Esoteric Christianity" does not know God afar off, but nearer than hands and feet, because God is Spirit, which

PERMEATES EVERY ATOM

and fibre of my being. So I see the real truth about eating Christ's flesh and drinking his blood that he gives for the life of the world. He has made a real distribution of that Sacred Body to his saints, as Peter said on the day of Pentecost when Christ ascended up on high, he poured forth that Sacred Body into the bodies of his saints, so that their *bodies* became members of Christ as well as temples of the Holy Spirit.

It is a shame that God's anointed ones should die, when Christ has said that they should live on for ever, should *never* die; never taste of death.

ALL THINGS ARE POSSIBLE

to you that believe—therefore it seems obvious and clear that in dying, we allow a fallen, defeated enemy to triumph. The Esoteric Christian ought not to die, but so to live that the world may see the light of Christ shining thru him, because his whole body is full of light, like the beautiful electric cars are seen to be full of light, being lighted by the same inward, invisible power that energizes them and causes them to move. This is a type and parable of what the Christian ought to be. About creeds

he need not dispute—for outward symbols and ceremonies he cares not a jot because he has the living reality within him—Christ.

This is “Esoteric Christianity”—“Christ in you, the Hope of glory.” And not only the hope of a coming glory, but a present glory—the glory of being the manifestation of God upon earth—for the glory, says Christ, which the Father has given to me *I have given* to them, that they may be ONE even as we are one—I in them and the Father in me.

This, then, is a living, blessed reality; best of all gifts; greatest of all glories; highest destiny possible to man—all power and authority given to God’s kings and priests on earth, to exercise for the good of all mankind. For they in Christ Jesus are made

THE HEAD OF THE RACE.

The uplifting and perfecting indeed of the whole creation depends upon the Sons of God. This is the very kernel and marrow of Christian doctrine—it is that of “Esoteric Christianity.”

As Christ lived in the bosom of the Father by an unceasing communication, so can *we*, one and all—we can be always inspired. When going forward in the Blessed Master’s work we need not hesitate for want of words—these are given in unceasing flow when we trust the Holy and Blessed Spirit. There is nothing that Christ did that we cannot do. As he was sent by the Father so he sends us, and as he lived by means of the Father so can we live by means of him. If Death has no more dominion, and sin has no power over him, then they have none over you. It is positively wrong of you then to yield to

SICKNESS AND SIN

for he has saved you alike from both—borne your pains and carried away your sickness as well as your sins. And just

AS CERTAINLY ONE AS THE OTHER.

Indeed, the removal of sickness and exemption from it, seems to be an outward and visible sign of the removal of sin and exemption from it.

“Shake thyself from the dust, O captive daughter of Zion; put on thy beautiful garments, O Jerusalem! Too long have you been in slavery, beloved, now rise and claim your freedom, for you are no longer servants, but sons.” It is God-honoring to claim your right to perfect health of spirit, soul and body, for all three are alike redeemed from corruption, and should be made perfect and complete, sound in every part, and preserved in perfect soundness, for this is the word of your God whose name and nature is Love. Cease, then, from this moment to doubt Him, but enter at once into that Sabbath-keeping, that rest, that Canaan, that Paradise, whose gates are thrown wide open before you and into which Christ has entered as your forerunner, prince-leader, the firstborn among many brethren—the firstborn indeed of an entire creation—which is the earnest of redemption. And his brethren are all one with him, branches of the same tree, sharers of the same life, joint-heirs of the same universal kingdom. All the kingdoms of this world will become his, that is, ours. The overcomers of sin and sickness, and self and death, are to sit with Him on his throne, and the sharers in the glory of being representatives of God on earth now, are to be sharers of that glory which is to be revealed—which shall never fade away.

What we need to do real good in the world is

INSPIRATION.

This makes all writing and speaking easy, for it is not ourselves who write or speak, but a Higher Power moves us even as it did the prophets of old, who tho often poor, illiterate men, yet being mouthpieces of El Shaddai,

GOD'S WORDS

as spoken and written by them have remained, and will

remain. Their memory is more honored than that of kings; their words have gone out to the ends of the earth, and will go out. But the Esoteric Christian knows that the same blessed God who inspired them is living to-day and that His word is still living and energetic, and can go down to the very root of the conscience and the depths of the heart of man, and change the sinner into a saint, the most vile into the most holy. God says to you and me to-day: "I will put my words in your mouth"—words that like the fructifying rain and snow accomplish the will of the bountiful Giver of all good in giving us all the varied and wonderful fruits of the earth, in such abundance that there is more than enough for all, beside clothing the earth with such beauty that the whole earth makes manifest His praise and glory. So we, receiving constantly His thoughts and speaking His words, can in like manner cause dead souls to lay hold of life. And having done this, we are not to think that we are to teach them everything, but at once to direct their minds to the

ETERNAL SPEAKING WORD

within them which will, as they are able to bear it, teach them *all things*, and make them living, fruitful branches of the True Vine.

But we are not only to expect Him to speak in us, but also to energize, to act in us, to live in us, to breathe in us, so that we ourselves manifest the excellencies of His character. Every word we speak and every thing we do may thus be a benediction, a blessing to the world—which thus seeing the Christ in us, will believe.

This is the Christianity of the Christ, the real, true, genuine Christ-life which the world waits to see, and seeing it, will bow down and worship him—as he himself said, if the Unity of the Body of Christ be made manifest on earth, all the world will believe—

THE CHRIST-FILLED BODY

will draw all men unto Him.

"Esoteric Christianity" may be summed up in this: It is to live as Christ lived; to love as Christ loved; to exercise His authority for the good of all mankind, and so to deliver them from the bondage of sin, sickness and of

THE LAST *ENEMY*, DEATH.

Pioneers are wanted to lead the way, to offer their bodies, living sacrifices; to lay down their lives for the good of mankind, as Jesus laid down his, but having laid it down, to take it again, and so bearing about in their bodies the energizing power of his death, that his life may be manifested. So loving all men, even our enemies, and the most unlovable, that all men may

SEE GOD IN US.

So working out in our lives the prayer—"Thy kingdom come; thy will be done on earth as it is in Heaven."

THERE are three things that should be throroly cleared up in the mind before one attempts to wander off on other lines. They are: first, the reality of the existence of a God or Creator of the world. Second, the purpose in the mind of the Creator in creating the world, and the intelligent, working method for its accomplishment. Third, how we may become co-workers with that method in the accomplishment of that purpose.

To make these three truths plain was the effort embodied in "The Goal of Life or Science and Revelation."

RESURRECTION

BY ANGELA MORGAN

"Lo! 'mid the splendor of eternal spaces,
Pierced by the smile of God,
I looked last night upon celestial faces,
The singing ethers trod;
World upon world in rhythmic measure wheeling,
Millions of blazing suns like censers swung,
Within the lanes of light a Voice came pealing down,
Upon my ear its clarion message flung:
To-day is Resurrection! Look not hence
To some far distant trumpet call, to sound
That hour when, as the spirit's recompense,
Man's body shall be summoned from the ground:
O feeble souls bound close with superstition,
O blind and halt and deaf that will not hear,
There is no other miracle fruition
That thrills the Cosmos NOW from sphere to sphere.
Earth at this hour is shaken with the passion
Of Resurrection fire.
Stupendous forces move and mould and fashion
Unto God's great desire.
The only death is death in man's perception;
The only grave is grave of blinded eyes.
Creation's marvel mocks at man's deception;
It is man's mind that from its tomb must rise!
To-day is Resurrection! Take the word:
Cry it aloud to all the wailing earth!
To-day is Resurrection! Thou hast heard
Man must arise unto a nobler birth.
'Tis human thought alone is dead and sleeping,
From orb to orb God's world flames wide awake.
From vast to vast dynamic tides are sweeping,
God's not to blame that man will not partake.

Earth is no fated orb flung out to nourish
An aimless, empty vast,
Aloof, alone, its little while to flourish,
Robbed of its fire at last.
In all God's scheme there is no separation,
There is no Yonder and there is no Void;
One Lightning Presence runs thru all Creation,
Links earth and star and sun and asteroid.
The spur that speeds Orion on his way
Thrills in man's fingers. Every impetus
Of star and sun is ours. Or night or day
The torch that lights the Pleiades lights us.
Arcturus' ecstasy and man's may mingle;
One goal unites and beckons to us all.
From stone to star no destiny is single,
All are embraced within the one Cosmic Call.
Waken, O world, if ye would glimpse the wonder
Of God's great Primal Plan;
Open, O ears, if ye would hear the thunder
Hurled from the heights to man.
How long shall Christ's high message be rejected?
Two thousand years have passed since it was told.
Must one again be born and resurrected
Ere man shall grasp the secret, ages old?
What, then, the miracle of Easter Day?
What meant the riven tomb, the hidden Might
That conquered death and rolled the stone away,
And brought Christ's body back to mortal sight?
This! That thruout the worlds One Life, unbroken,
Rushes and flames in an unending vow.
Death cannot be and never has been spoken—
God and immortal life are here and now."

THE RIDDLE OF LIFE: ITS DESIGN AND PURPOSE

BY GEO. BERGMANN

It is to be wondered at that so many so called learned men pretend to have solved "The Riddle of Life," whereas nobody is able to perceive the truth wrapped up in the mystic veil enshrouding the operation of the inner nature of God, the Fountain of Life—God unmanifest. It is by no means possible to know more than the manifestation of the Real Supreme Spirit, in whatever living form or quality it may be. We know nothing about spiritual substance, the Real Substance from which everything proceeds. No man is able to define it or to compare it with something else. It is beyond our imagination.

We realize that the endless space with all its forms, conditions and qualities, is like a limitless Ocean of Life, in which the unthinkable, smallest particle is a drop, endowed with the powers to grow, and to expand to the size of a world thru its combination with the infinity of life.

If we realize that man is a microcosm, a real picture of the macrocosm, why should we try to include in our understanding the infinity of the All? And when we so far progress in our spiritual consciousness as to be able to realize the Real Spirit, we stand in awe and silence, no answer is given to our desire to know the workings of God manifest in His own Self, because we know nothing of our own spiritual substance; all we know or can realize is that we are partakers of His unfathomable nature; that we are born of His Mind, express as thought-forms, be-

cause our own mind expresses itself thru thought as creative power of life, received from God manifest.

I am a drop of the spiritual Ocean; I am inseparably connected with it and live and move in it; but I call myself an individual mind-center, notwithstanding I am swimming in the Ocean; I am one with the All. Then the All must be a limitless, great Mind upon which I am dependent, receiving life and nutrition from it, being sustained in my life by it and subject to its law.

But there must be a purpose as well as a design. Why should I be an individual, spiritual mind-center? And I ask further: If there is a design and a purpose, what else can they be than Spirit from whom proceed such expression of thought? Must not the limitless, Spiritual Mind be the real thought express in us from the only Real One? And if this is true, then I, being His thought-form, an individual mind-center, am endowed with the power to live a life in conformity with the design and purpose.

What is the design express in the thought of the Only Real One? And how can I know it to be the truth?

The design is to be creative like my Creator. The purpose is to be perfect in eternal union with Him. This I know to be the truth thru my own creative power thru thought and action.

This is what I understand of God manifest; but I do not know God unmanifest, because as John said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," we shall see the All in its glory in the Real One; and Christ said, "be ye therefore perfect, even as your Father which is in heaven is perfect," be a son of the Father and know him. Thus, as I have said, no man is able to define the Fountain of Life, to solve the Riddle of the origin of Life.

But my dear brethren, I ask you: Can you feel the indescribable impression in your innermost being when you see in anticipation the wonderful grandeur of the future waiting for revelation? Is it not worthy a life of earnest aim to grow in unfoldment unto perfection?

Be always encouraged thru hope and faith in God who has sent us into space, that we may return unto Him to be again in eternal union with Him. Hope, faith and love are the angels that must inspire us in our struggle of life, in all our bitter experience, so manifold for each one in his own condition, but above all it is love thru which faith is gained and hope founded; it is in our daily work that we find the truth. If your heart and soul are filled with love, there is no space for despair; in love we thank God and bear all the consequences of our experience, because with love is eternally connected the knowledge that all our burdens of life are steps to our perfection. Yea, Love and Intelligence, united with creative Will form the Trinity of the All-power.

Man in the battle of life is so short-sighted that he believes the growth of spiritual unfoldment must be like a hothouse plant, not considering the fact that if the hothouse plant is placed in the cold and stormy open nature it must die. Therefore we must grow as the plant groweth in its natural environment, each one in his own place, but as the plant longs for the light of the sun, so must we long for the Light eternal in God with all our heart and soul until perfection is accomplished.

THE CHARACTERISTICS AND THE POWERS OF THE HOLY PEOPLE OF GOD

BY GUNNAR NAUMANN

PART I.

"By this shall all men know that ye are my disciples, if ye have love one to another."

"This is life eternal, that they should know thee the only true God, and Him whom thou didst send, Jesus Christ."

(1) MAN'S IDEA OF GOD

UPON a true idea of God depends the clear understanding of all other truths. Most people say that they believe in one God. But do they believe in the *same* God? They all have different ideas of God, from the crude thought of God as a big man sitting upon a high throne somewhere in heaven, to the dissipating thought of God as a mere force. And as the God of each individual is according to his idea of God, it follows that they all have different Gods.

But as the Spirit of God is involved in his creation and upholdeth all things, it follows that the true idea of God is also involved in creation. If his Spirit be withdrawn from any being or thing, the same is annihilated at once. As in Job xxxiv. 14-15: "If he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again unto dust." But this would be contrary to God's will and purpose. He does not withdraw his spirit, but evolves it into individualized, intelligent human beings, and the true idea of God is thus also evolved from its latent state until it becomes the conscious reality of the whole human race. All human prog-

ress is therefore towards the true idea of God, and from this center of light proceed all the spiritual and mental rays that enlighten the world. When at last the true idea of God has become the prevailing idea in the world, the Kingdom of Heaven will be established on the earth.

During the progress of the ages this idea is being evolved from its latent recesses in the subconscious mind of the human race. For the image of God, i. e., his character, attributes, *et cetera*, is reflected in all his works, as Paul says, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. i. 20.

The regenerate man expresses this idea in a higher degree, and when regeneration has been completed in each individual member of the true church of God, and when this church, or holy brotherhood is gathered into a compact body, then they, like the Son will be "the effulgence of his glory and the very image of his substance." Man's idea of God will then be the same as God's idea of himself. But as this idea, or thought, contains everything there is and holds all the power, it also follows that the sons of God will be recipients or partakers of this power.

Of all the Christian people comparatively few have as yet attained to a realization of the divine image and power in the soul, but in the closing of the present dispensation and the coming of the new, which is now close at hand, the true children of God, thru the instrumentalities of his chosen servants, such as Brother H. E. Butler and the Esoteric writings, are coming to a clear, logical, definite and harmonious idea regarding God, YAHVEH, with all his attributes and powers, as well as his purpose in the creation of the world.

Man's idea of God thus comes from both nature, or

science, and revelation, and where these two witnesses agree in their testimony the real truth is found. But when we speak of "nature" we do not mean only material things. For the science of modern times must take in all the phenomena pertaining to the soul, as well as those of the external world. We have no other means of learning the truths and laws of that interior spiritual world, which is in the microcosmos, as well as in the macrocosmos, than by studying the soul itself, its attributes, faculties and powers, and thus come to a true conclusion regarding its ultimate destiny and use.

From this consideration we may form a clearer idea of heaven itself as the environment suitable to the divine life. This idea grows from our soul experiences until we have reached that state of the regenerate life where we know what we really are, or rather, have been, as to the natural man, and the idea of what we are intended to be in the ultimate begins to rise in the soul. "*Nosce te ipsum*" (know thyself) is the only way to know God; a knowledge not only intellectual but also in actual feelings, emotions of love towards the whole human race, and aspirations for the everlasting happiness of all. In such knowledge there is eternal life, i. e., into such souls the divine life flows, for God alone has immortality or independent, individual existence. "For as the Father hath life in himself even so gave he to the Son to have life in himself," and as sons of God we receive this life. It has taken centuries to plant even the seed of this knowledge in the human race, but we have now come to a stage in the world's progress where this knowledge is to be fully given to all those who are capable of receiving it, that they may lead the race up to the higher plane of spiritual life in the coming age.

Man as the image of God and as the habitation of his holy Spirit will then think the thoughts of God. He will

form in his mind an idea, or ideas, similar to God's own. He will realize:

(2) GOD'S IDEA OF HIMSELF AND OF HIS CREATION and in this way he will continually rise into a higher and closer co-operative union with the Elohim, the creators, until he is entirely one with them, one of the divine beings, the Sons of God.

These thoughts lead us on to consider the principles of individuality in unity. The harmony of all the properties of the divine mind makes him necessarily and absolutely *one* YAHVEH. For, as the perfection and the harmony of the divine principles in YAHVEH constitute the supreme Godhead, it is impossible for any other supreme God to exist, without being exactly like him. If it were possible for two or more such Gods to exist, there would be so many Gods and so many creations exactly alike. But this is absurd. Two minds exactly alike cannot exist separately, for they would immediately, by the law of spiritual affinity, coalesce. Two truths, two laws, two thoughts, two wills in the mind, exactly alike and separate are unthinkable. Are we then, as we approach the divine, so completely united with God that we lose our individuality and are entirely "absorbed in Nirvana?" No, if such were the case, the purpose in creation would be lost. Altho the sons of God are all in the image of God, it does not follow that they are ever to attain to the fullness of the Infinite Mind, nor that they are all to be like each other. Altho the unity and harmony may be so complete that they may be said to be entirely one, as Jesus said that he and the Father were one, still the characters will be of the greatest possible diversity. And this is the law that holds on all the planes of existence, namely, that the greater and the nearer to perfection the union between the individuals of each class or society, the greater is also the diversity of characteristics and uses of each individual.

When we realize this the greatest object in our life will be to learn what God intended us to be, here, now and in that ultimate state; what place of greatest use you or I may fill in his kingdom.

In order more fully to grasp these truths let us consider that of all things in existence there are two classes, namely: creatable and non-creatable, the formed and the *per se* formless. "In the beginning was the Logos," the divine Mind; and "the Logos was God." "All things were made by Him." That is, all creatable things originate in the divine Mind and are made by and from the non-creatable. The non-creatable things are the eternal truths and laws of God; his divine principles and powers; his own idea of himself and of the worlds that he creates for the dwelling-place of his Spirit. This absolute, perfect idea of God, of what he himself wants to be—as his name YAHVEH implies, *I will be what I will to be*—and his idea of creation in its ultimate, perfect state, are eternal and constituent elements of his being. For the eternal Spirit always creates its own environment according to its own idea.

The Word, the exprest thought, which in God is the Divine Wisdom or Omniscience, is always the origin of all things, beginning all things and directing all things to the intended ultimate state, while the Divine Love or Will principle is the active (impelling, or attractive) force, the two together constituting the Divine Power or Omnipotence. These principles of God are eternal as he himself is eternal and consequently God's world-idea is also eternal.

Thus the idea of the world was in the mind of God before it was created, and it is always so with every world and with every part of each world that is being created. And he saw the world not only as it will appear in its completion, as the New Earth and the New Heaven, but

he also saw every particular part and every human being in the evolutionary process from the beginning to the end. From this consideration it is also manifest that he purposely intended each one to fill a particular place or office in the evolutionary process, as well as in the ultimate state of his kingdom. Paul express this truth when he said that God had chosen us in Jesus Christ before the foundation of the world. When the Apostle John saw in vision the New Jerusalem and the New Earth it was a reflection of the God-idea. When we awake to a realization of what we are intended to be in God's eternal kingdom, it will also be a reflection of God's idea of and purpose with us. The idea of your own personality, as it is intended to be when made perfect, begins to dawn upon your mind when you enter the regenerate state, but not until you have advanced to a grown-up son of God does this idea become entirely clear. The divine thought involved in your being then falls into your conscious mind and you will then at last become a conscious co-worker with God for the fulfilment of his purpose and your own destiny. To know this gives to each one of us an all-controlling power. For each one will realize his own particular faculties and the particular sphere of activity to which he belongs, and there is the real goal of life; the life of the greatest possible use; the happiest, the most blessed life.

The characteristics of the holy people of God are the same as the characteristics of God himself: Love, intense love of the Truth and of the good of all.*

(To be continued)

*In Part II. these truths as applied to the complete body of the true church of God will be more fully set forth.

BROTHERHOOD

BY L. D. N.

UNDER the law of Brotherhood the strong help the weak, and share with those who have need. If the Christ was the incarnation of the perfect life and the Brother of mankind, then by virtue of this law he must and will sympathize with men in their weakness and burdens, and give to them of his perfect life to help them up to equality and fellowship with him in it. With this key, the apostolic references to the "blood of Christ" that "cleanseth from all sin," are stript of the revolting corruptions of a paganized theology, and seen to be luminous symbols of a sublime truth. In all inspired scripture, blood is used as the symbol of life. The full and complete life of Jesus Christ, mingling lovingly with the life of the race, made personal to him who recognizes it and opens his heart in desire to receive it, cleanseth from all sin and overcomes all imperfection by subduing the evil and bringing forth the good, until the perfect is attained. It is the washing of regeneration and the renewing of the Holy Spirit. Shall then the salvation of men be any longer of substitution, or shall it be made a matter of realization? Are men saved by the substituted merits of Christ's righteousness imputed to them thru their faith in him as their substitute, or are they saved and to be saved by sharing with him in his righteousness thru a corresponding righteousness or perfection in themselves? What constitutes salvation? What is man to be saved from? Is it the suffering in another world from the effects of sin in this world, or from the sin itself which makes hell possible in this or any other world? "Thou

shalt call his name Jesus: for he shall save his people from their sins," was the angelic message to his parents. How could he save them from their sins but by saving them from sinning? How can men be saved from committing sin but thru obedience to the law of right? What is sin but a violation of a law of God's establisht order? He who obeys the law of right morality is morally righteous; and he who observes the law of right physically is a physical saint. He who lives the sinless life, lives the righteous and perfect life.

He is then perfect, as a man in the limited sphere and circle of his activities, as God is perfect in the infinite sphere of his activities. "Ye therefore shall be perfect as your Father in heaven is perfect." Why "therefore"? Because God is the Father, and man as his child must of necessity partake of his nature and attributes, and could inherit nothing less. This ideal of the perfect life for man thus held up and emphasized by the Christ, was carried forward and still further emphasized by the apostles as attainable thru his help from his throne in the Spirit. This was the essence, message, and promise of the Gospel which they preached. It was the salvation promised in that Gospel. While the apostles always recognized and emphasized the Headship of Christ, they came under his inspiration to recognize also the divine Sonship of all men, and hence also their ability to rise, under his leading and help, to full fellowship with him in this divine realization. "The Spirit witnesses with our spirits that we are children of God: and if children, then heirs; heirs of God and joint-heirs with Christ." To be an heir of God is to inherit by a divine birthright the nature of God and all the possibilities of a Divine selfhood. To be a joint-heir with Christ is to possess the inherent ability to attain unto the highest experience reached by him, or possible to him.

GOD IS SPIRIT

BY H. E. BUTLER

THE statement "God is Spirit" has been made for thousands of years, and while a few have a little idea of the reality of this statement, none, so far as we know, have anything that approaches fulness or practicality.

We often speak of the spirit of a thing as its active influence or agency, invisible yet potent, and we think of Spirit as the cause, the creative energy of the world, if not of all worlds.

Paul speaks of God, the Spirit, in the words, "in him we live, and move, and have our being." Again he refers to God as the fulness that filleth all things, and if we allow ourselves to think on this great subject we must recognize that if God is the fulness that filleth all things, even limitless space, he must be without form or parts. If we conceive of a Spirit filling the infinitude of space, without form or parts, we cannot think of such a Spirit specializing in thought, for as thought has form, and as there cannot be any form, great or small, without limitation, an outline, therefore that Infinite Mind, that Infinite Spirit can be capable of thought only so far as there is formed out of its substance an organism having limitations, which, being an organism, may be acted upon by that all-pervading Spirit and become the expresser of whatever qualities may be represented in its form.

From this hypothesis we can readily understand the Hindu idea of an all-pervading Spirit that they call unformed "mind-stuff." There are many evidences to the mind that is able to discern that which lies behind the

physical phenomena, that all things that live—in fact all things that are—are by virtue of the creative energy in some organic form; or, let us express it in another way: they are by virtue of the activity of a mind consciousness derived from and organized out of the material of that limitless “mind-stuff.”

In order to make this thought plain we must consider another line of thought. We must bear in mind that there never was a time from all eternity when there were not living, thinking mind organisms existing in the universe, and every one of these organisms is distinct by virtue of special qualities, fitting it for special use. When we think of the wonderful variety of human organisms and mental tendencies on our little planet, we realize that it is beyond our comprehension, and how much more incomprehensible is the variety that must exist thruout the universe, if, as we have reason to believe, planets thruout the infinitude of space are peopled, so that every quality of mind or spirit that is in that unformed “mind-stuff” has an organism thru which to express itself. In other words, that Eternal Spirit has ever held together and maintained millions of organisms for the express purpose of being the expression of its own great nature—mind-centers embodying its own great nature.

Laying aside all other thoughts let us take this one, namely, that every organism is the expression of some quality in the Eternal Spirit, and that all organisms are constantly busy in the work of creating—creating other organisms for the Infinite Spirit to fill and to animate.

Then this is the dominant feature of all life, that is, the use that the all-pervading formless Spirit that we call God has for these mind-centers. This brings us to some practical thought concerning our own personal experience, and will be a revelation to everyone who is able and willing to think on these lines.

We read in the beginning of Genesis that "God [Elohim] created man in his own image, in the image of God created he him; male and female created he them." In this all-pervading, formless Spirit are found the two forces, the positive and the negative, the male and the female, and it is by and thru the operation of these that creation is carried forward. It is because of this that we are told that "In the beginning Elohim created the heaven and the earth." For Elohim being an organized body of living souls having dominion, are able "to take of the things of the Father," as Jesus says, and to form them into living organisms. As we are these living organisms, we are dominated and absolutely controlled by the qualities that we embody.

Here we are brought to that which causes so many errors in the human mind. No man can do and be anything but that which he really is by reason of organic quality, neither can any living creature, because the organic form and quality produce mind. We meet every day and sometimes every hour of the day, the spirit of condemnation one of another. We say of a certain one: "He can, if he will; but he is too mean to do it." Or, "It is too bad; he has the ability, if he only would he could do so much." This is true, but it is only a half-truth and makes of it a lie. The half-truth is this: He could if he had the will. The lie is in the thought embodied in the words "he can," for no one can get the will to be anything but what he is. Can the fish get the will to get out of the water and live on dry land? Can the cat get the will to go into the water and live like the fish? Examples might be multiplied almost indefinitely in which it is evident that nothing can act contrary to its nature, for its nature is express in the will to do or not to do.

This brings to light the meaning of the words: "for it is God which worketh in you both to will and to work,

for his good pleasure." (Phil. ii. 13.) Let us hold to the thought that no act can be performed by any living creature without the will to act, and that that will is the ultimate of all that the creature is; and the ultimate of all that the creature is, is by virtue of its constantly inspiring and living from the substance of God or of that Infinite Spirit.

Let us think very carefully. We have said that everything lives by inspiring and subsisting upon the life of that Infinite Spirit. If all creatures inspired, drew in, the same qualities of that Spirit, all organisms would be alike, but as each one selects from that Infinite Fountain just such qualities as those that dominate its organism, therefore the horse draws in and lives from the qualities of the horse-life; the sheep draws the qualities natural to its life, and man inspires the qualities suitable to him, mentally and physically. The same law operates here that we see operating in vegetation. Two plants of widely divergent qualities may be growing side by side, watered by the same water and animated by the same sun-light, but one will select the qualities that the other rejects and reject the qualities the other selects.

This brings us to the explanation of a mystery that has ever been a mystery, and the more highly developed the individual becomes before reaching that state where knowledge is gained, the greater becomes the mystery. Strange to say this mystery is recorded in the Hebrew Scriptures. We read there that God's name YAHVEH is the will, meaning "I will be what I will to be." Names as used in the Scriptures always signify a quality, a calling. Again, it is told us in the Scriptures that "God is love."

When we said that this Infinite Spirit is male and female, positive and negative, we could as truthfully have said that it is love and wisdom or knowledge, and

the unity of knowledge and love produces power—power that actually takes control of every thing that lives when it becomes active thru this union.

From the earliest history of the world the question has been asked: What is the strongest factor in the mental qualities of the human organism? and the answer generally has been "love." Love has always been represented by woman. In their ordinary association men and women are influenced by creative law. This is well known and yet not well known. It is known as a general principle, but not known in a minute manner of expression; neither can it be known in all its varied phases because its variety is as infinite as the qualities of living organisms.

Leaving the abstract, let us consider the concrete. We find a young man that is pure and honest and living a good life. He meets a young woman; neither have any idea beyond ordinary association, perhaps in a business way, but soon they begin to realize that a force is acting within them that begins to take control of their minds—a power that begins to draw them together. If they have developed to where they begin to think on the operation of spirit or the invisible forces, then they will begin to have spiritual experiences, and especially is this true of woman. She begins at once to have visions and strange and wonderful experiences that take control of her mentality and even of her physical actions, and while she does not know what is going on, she attributes it to spirit, and so it is, for God is spirit. But the real facts are that that almighty, creative power embodied in the Spirit and expressed thru the two forms, the positive and the negative, has laid hold of their organisms for the purpose of creation, and the more fully they stand firm and pure and hold themselves separate from the creative act, the more fully will that spiritual power manifest thru them, and it will always manifest with

visions and realizations characteristic of the qualities of the two individuals concerned.

Let us illustrate. We will say there are four pairs that have met in this way who have begun to be influenced by that creative power, dominated by the spirit of the feminine love, but each of the four pairs will have entirely different visions, different impressions, the influence will be in entirely different ways, but all these ways tend toward the ultimatum of the creation of an organism, which will express the qualities that have been acting upon and thru the parent organisms.

How many, many are being deceived at the present time thru not knowing this law, for the purer the mind, the freer from the lower sensual the individuals are, the stronger will be the work and the power of that creative energy and the more fully will it manifest thru them in its prime purity—divine love and divine knowledge and wisdom: manifest by creating in each an unknown power, qualitated by the individuals.

Thus when we have grown large enough, wise and strong enough to be master of this creative power, master of—shall we say of God, the Creator? then we shall find life instead of death. But until we as human beings, as the organized expression of God, the embodiment of his nature, have risen high enough thru the development of will to control, to conquer, the impulse of the god of 'creation and to cause it to work with us for our purpose, for the accomplishment of the highest good, we will be whirled down to death and disintegration. But when we have conquered the god of creation in our own body, so that the animal lusts and sense passions can no longer control us or dominate us in the slightest degree, then this same creative energy that produces visions and wonderful manifestations in its incipient stages, can be made

the rod in the hand of power to open up the gates of paradise and to establish again on earth the Eden of God.

But who among the inhabitants of our earth have had the persistence, the unyielding will, the purity of mind that have enabled them to be absolute master of the god of creation within them? Can it be accomplished by one who is not joined with a body of individuals that are working along the same lines? We believe not. Can one stand alone against the organized body of the whole world and of the forces in connection therewith? It is written that "five of you shall chase an hundred, and an hundred of you shall chase ten thousand," but you have not to chase a thousand or even ten thousand, but ten thousand times ten thousand, for the spirit of the whole world is opposed to you and we are parts and members of that great body of humanity.

Then let no man and woman think that while they are isolated and mixt with the world they can with impunity court this wonderful power that enters into them and begins to create in them mind, thought, and even will, and still live above the law of creation, sin, darkness and death, for they cannot. But it is well that you should know that this creative power of the spirit of the Infinite takes your organism the moment that it meets the opportunity, or that which may be made an opportunity to begin the work of creation, to force upon you the creative act, unless you by the power of a will almost infinite, and a wisdom equal thereto, are able to say, "Thus far shalt thou go and no further."

Here we are brought to that mystery that has been a mystery so long and that which has seemed to be presumption on the part of so many at the present time who say, "We are gods." They are saying no more than Jesus said, quoting from the Psalms: "Is it not written in your law, I said, Ye are gods?" Remember God

said, "Let us make man in our image, after our LIKENESS: and let them have dominion." Does not this mean let us make gods like ourselves? The Gods, the Elohim, created the heaven and the earth, and when we become like them we can take the dominion over these creative forces, and until we are able to have absolute dominion over them, wisdom teaches us to let them alone. The animals in the jungle fear the lion. Why?—Because he is stronger than they and has power to destroy them. Every animal fears its superior in strength, and we know that a wise man will not enter into combat with another whom he knows to be his superior in strength and ability.

Then dear children do not trifle with that wonderful power of the Creator of the world by yielding in the slightest degree to its impulses, notwithstanding the fact that it appears to contribute added mind, life, wisdom and power. Remember that you are face to face with a power that you cannot master under the present circumstances. Hold it in abeyance and remember your first work is upon yourself, to become absolute master of the creative forces in you. And whoever will carefully study the workings of that creative law in himself will find that absolute mastery is not obtainable until the body of the 144,000 is organized. Because each one will have all that he can possibly do to hold the world-thought, the world's psychic forces in this direction, under control.

In conclusion let me say that whoever desires to attain to that ultimate goal of the kingdom of God and his righteousness, of dominion over the earth, must retire within and be invulnerable to all the influences of the creative life, and if when you meet one of the opposite sex it begins to awaken those wonderful conditions, know that they are the manifestation of a power that will sweep you down to destruction. Therefore resist it and hold it in its place. Do not become receptive to it because the

manifestations are beautiful and seem to produce wonderful things that you want, for the power will not stop in its incipient stages, but will increase until you are overwhelmed.

Therefore seek first the kingdom of God, which means the organized Body of the first ripe fruit, and the righteousness of God, which is to do right in all things, and the will of God embodied in the name YAHVEH, which has power to control all things. And if you seek these day and night continually until they become the dominant thought in your life, then you will greatly aid in bringing in that condition into the world that will enable that wonderful love, wisdom, knowledge and power to be embodied in you and find expression as the God of the earth.

THE LAW

BY HURWOOD GRIFFITH

"Use determines all qualities, whether good or evil. The greatest use with the least evil result is the best thing to do under all circumstances."

This motto taken from "Practical Methods" is conclusive enough to any thinking person to be a law. When reading or hearing a statement such as this one, most of us try to apply it to some experience or experiences of our own, to determine in our mind if we have met the truth. It has always been a pleasure in reading this law to associate it with the digestive machinery, and just close the eyes and think of the law and the apparatus as one. Did law ever have a better application—"Greatest use"—"least evil." It is hard for many of us to get that happy balance between the two that gives health. Why is it so difficult in many instances to do this? Perhaps it is because we are not applying this same law to our other building machinery. We must remember that what is

true of one organ is just as true of all organs. When we get the greatest use with the least evil among all these organs, then will we be truly regenerated.

A LETTER

My dear Brother:

Again I take my pen to write you. Thank you for the books, *et cetera*, you sent to me, which were very acceptable. "The Narrow Way of Attainment" is very deep. I am fully convinced that you have discovered the deepest secret of life in this mystery of conservation, transmutation, and regeneration. I am proving in myself the reality of it. The life-force is becoming very strong, and my general health has improved immensely. The deeper mysteries of life and the deeper world of consciousness are opening up to me in vision, often of holy rapture. I am preaching a full redemption up and down the country for spirit, soul and body—the salvation of man in trinity to be raised up in Divine Unity thru the new creative energy of the Divine Son of God; the first born of a divine humanity; realizing the glorious ultimate that the coming perfect man will be the Divine Son of God. So you see the great mystery of godliness is dawning on my vision—God manifest in the flesh.

I often wish I could have a chat with you, I have not a single soul that has any real sympathy with me in this great secret.—F. L. B.

EDITORIAL

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore ,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., June 1912

Body	Enters	On	day	h.	m.
☾	♊	1	11	9 a.	m.
"	♈	3	11	10 p.	m.
"	♉	6	11	46 a.	m.
"	♊	8	10	53 p.	m.
"	♋	11	6	38 a.	m.
"	♌	13	10	23 a.	m.
"	♍	15	11	15 a.	m.
"	♎	17	11	7 a.	m.
"	♏	19	0	1 p.	m.
"	♐	21	3	25 p.	m.
"	♑	23	9	49 p.	m.
"	♒	26	6	49 a.	m.
"	♓	28	5	41 p.	m.
☼	♈	21	2	9 p.	m.
♀	♉	8	8	10 p.	m.
"	♊	27	10	49 a.	m.
♂	♋	2	9	52 a.	m.
"	♌	8	3	26 a.	m.
"	♍	13	3	57 a.	m.
"	♎	17	10	24 p.	m.
"	♏	22	9	0 p.	m.
"	♐	28	11	18 a.	m.
On June 1st ♂, ♃, ♅, and ♁ are situated as follows:					
♂	♉	1°	5'	32"	
♃	♌	10	32	10	
♅	♎	24	11	4	
♁	♏	0	53	13	

BIBLE REVIEW

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THE GLIMMERING OF THE DAWN

BY J. F. EWEN (London)

AND the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Genesis ii. 15-17.

MAN the SPIRIT was taken up by YAHVEH Elohim, and put into the possession of a body to dress and keep it for the honor and glory of the Highest. The formless, absolute, omnipresent YAHVEH, acting thru the developed Mind-Centres, Elohim, concentrated ITSELF, that is, from out of the formless, formed or evolved an organized and graduated system of ideas, and this co-ordinate system of ideas called "man" was brought to the conscious possession of a wonderful body, which he was to cultivate and *keep*.

The glories of inhabiting such a body as this was cannot even faintly be imagined or described in our present day.

The number and variety of organs in our present-day bodies, of the exact use of which Medical Science is unable authoritatively to inform us, point by way of conjec-

tural hypothesis to the former state of the Temple of the Living God. In I. Corinthians iii. 16, St. Paul speaks of the body in these words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

Here he is referring to his hearers as belonging to the macrocosm, the body of the Universal Christ, but in I. Corinthians vi. 19-20, he speaks definitely of our separate individual bodies, the microcosm: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Again in Romans xii. 1, 2, similar reference is made to the innate majesty of the human body: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Returning to the verses at the head of this article we see that man was forbidden by the All-Wise to live in the thought of the sex-relation, until he had lived for some time on the fruits of the other trees of the garden; when he would have been able to view that relationship in its passionless and spiritual signification, far transcending the false ideas now prevailing amongst the masses.

Which shall it be: The tree of LIFE, or the tree of knowledge of good and evil? This wonderful privilege is given to each of us. We are free to choose. Generation or Regeneration? The world or Christ?

Isaiah tells us "An highway shall be there, and a way,

and it shall be called The way of holiness: the unclean shall not pass over it; and it shall be for those: the way-faring men, tho fools, shall not err therein." (Isa. xxxv. 8.)

On all sides of us we see the fruits of the way of generation. Even to those who have had their fill, these fruits are not satisfying. They do but create false appetites, and man living in these false appetites wanders farther and farther away from his heavenly Father, his heavenly Home, his heavenly Paradise.

SPIRIT will not always be content to follow the dictates of these false appetites, these Egyptian Taskmasters, but will some day, yes even to-day, "come to himself" and will say to himself, "How many *hired* servants of my Father's have bread enough and to spare, and I perish with hunger! I will arise and go to my Father, and will say unto him, Father, I have sinned." And the Father will meet his son, and tho a great way off, distance shall vanish, reconciliation shall take place, and these false appetites shall fall from him, and he shall realize the one and only true appetite, namely, *to love to do the will of God*.

When he has thus a glimpse of the truth that he is spirit, and not flesh, he shall be led into the inheritance of the Edenic Garden. The Cherubim with flaming swords uplifted shall once more permit him to re-enter the Garden, and he shall be permitted to dress and to keep it, and he shall eat of the fruit of the tree of life, and shall enjoy its fruit, and God shall walk in the Garden, and he shall rejoice.

The choicest specimens of fruit of most trees, I believe, are generally most out of sight; and so it is with the tree we are now dealing with. Until we have entered upon the search for the Holy Grail, until we have definitely renounced the baubles that belong to the present ill-managed world of generation, our conception of the fruits of

this Tree of Life are feeble indeed. They arise only from our sense of the lack of the most elementary forms of those fruits. As we press onward along the path—*the standard of the highest usefulness ever in our minds*—these elementary forms are combined with artistic effect and consummate skill, and these combinations again transformed into more beautiful and resplendent creations.

Let us for a moment turn to the other tree, the tree with which we are all familiar, the tree of knowledge of good and evil. This tree grows *downwards*, both physically and morally. Starting with its roots in the brain of mankind, its trunk in his spinal column, its branches in his sympathetic nervous system, its fruit is ashes under our teeth.

Now let us turn from this to the more desirable tree, the tree of life. The trunk of this tree is also in the spinal column, but this tree grows *upwards*, physically, morally, mentally and spiritually. Fed by the fires of immortality, its growth is so prolific, as one by one the sense-limitations disappear, its stature so great, reaching to the highest heaven, that you look in vain to find its branches in the human body. Its branches can alone be found in the kingdom of heaven, the kingdom that is not material—the realm of Spirit. Its fruit also belongs to that supernatural region; for mortal eyes can but see the *shadows* of those fruits in the choicest of the material manifestations of this present earth-life around us. If you could picture life as we have it, with all the evil blotted out and all the good re arranged in harmonious forms, you would then be touching only the fringe of the *counterpart* of the fruit of the tree of life. I use the term “counterpart” on the authority of the Bible where all that pertains to the kingdom of heaven is referred to as being new, and we are even told in Isaiah lxxv. 17, that the former heavens shall not come into mind: “For behold, I create new

heavens and a new earth, and the former shall not be remembered, nor come into mind."

Apart from the revelation of the Scriptures, even on the lines of reason, it is clear that until we have new minds, until our minds are regenerated by the fires of the conserved sexual element and by the breath of the Holy Spirit of God, they can only conceive of the things pertaining to the tree with which they are nourished—the tree of knowledge of good and evil, the tree that groweth downwards, and which has been, in some cases gradually and almost imperceptibly, in others, rapidly and almost inevitably, dragging man down ever since he first tasted of its fruit in the dim past. Once we have decided to leave the land of Egypt with its brick-making tasks, its earth-consumed consciousness, and have decided to enter the "promised land," the land that flows with spiritual milk and celestial honey; once we have decided to cross the Red Sea with Moses, or to arise and go over the River of Jordan with Joshua—typical of having turned our faces away from the old world of generation to the Christ of the Regeneration—we begin to get new glimpses of the real fruit of the tree of life.

Wonderful tree of LIFE, whose fruit always satisfies and never satiates!

Wonderful Jesus, to prove to us the possibility of our again reaching this Garden, and exercising our God-given dominion over the earth!

Wonderful Jesus, the faithful witness, who overcame the despoilers of the Garden!

Wonderful Love incarnate in Christ Jesus, who came thru the Wilderness of false appetites to bring the Light to man from the heavenly home!

Speaking prophetically of the *seeming* failure of his life and also of the failure side of our life, the Great Heart of Divine Love even to-day cries out in similar

strains as it did nearly 2000 years ago: "O Jerusalem, [O world of generation] how oft would I have gathered you under my wings and ye would not!" The only thing that stopt them was "ye would not!" The only thing that stopt them was their "will not to!" On the human side therefore it rests in the power of the WILL whether we would be saved or not. The moment we will to be saved, angelic feet are hastening to our side to lead us to Christ the Unseen Deliverer. This great Master when in his earthly body, walking amongst the people, communing with his Heavenly Father within, gave utterance to words of the deepest wisdom, showing the great extent of his understanding of the Life-problems of mankind. Some of these words of his are like diamonds, with an infinite number of faces, each in its turn, as we meditate upon it, reflecting the light of God into our mind, and so building up our souls into their intended God-likeness. One of these words of his is definite, clear-cut, and carries with it a very sweeping impression. In St. John x. we read: "All that ever came *before* me are thieves and robbers: but the sheep did not hear them. I am the DOOR: by me if ANY MAN enter in, he shall be saved, and shall go in and out, and find pasture."

By Christ then, shall we re-enter the Garden of Eden. Man of himself, altho made in the Image of God and possess of wondrous faculties and capabilities, is insufficient in himself to gain admittance except he cometh in by the Door—Christ or YAHVEH Elohim.

Wonderful Christ! Wonderful Way-opener! WONDERFUL TRUTH WHICH THO TORN FROM THE BIBLE AS UNCANONICAL yet smoldered in the consciousness of men, and is even now being resurrected into newness of life and is receiving the sanction and approval of the Holy Spirit. May the Spirit of God scatter the words of this hidden truth broadcast in the hearts of men, that the voice of

the LORD God may once more be heard in the Garden.

Oh come Great Spirit! The hearts of Thine own elect call for Thee; lift once more the flaming swords of the Cherubim that mankind may yet see the unutterable glories of the Garden of Eden in all its former splendor and infinitude, and that the sight thereof may arouse within the hearts of women and men an earnest longing, an invincible desire to find the realization in their own being, of the purposes of God, which alone can bring the acme of human happiness, the beginning of a Divine Civilization, wherein we shall call every man My Brother, every woman My Sister. Amen.

THE DIVINITY OF HUMAN NATURE

BY DUDLEY WRIGHT, F. L. L. C.

IF we wish to see at a glance the rapid development that has taken place in religious thought since the Reformation, or even within the last hundred or fifty years, there is no better method than that of comparing the sermons preached by prominent divines in any of the earlier periods mentioned with those delivered by celebrated preachers at the present day.

It happened recently that I was glancing thru a volume of sermons preached by the Rev. David Clarkson, who was one of the famous puritanical divines. He was a Fellow and Tutor of Clare Hall, Cambridge, and one of his sermons, delivered nearly 250 years ago, was upon human nature. His utterances may be regarded as representative of the popular beliefs of his day. He concluded the sermon in question with the following words, which will convey some idea of the tenor of the whole discourse.

He referred to human nature in these terms:

Take a survey of heaven and earth and your eyes can fix upon nothing so vile as this. There is not anything so vile, base, contemptible in the world, but has some degree of worth in it as being the work of God; only natural corruption and its corrupt issue has not the least scruple of worth in it in any sense. It is purely vile without any mixture of worth, vileness in the abstract There is no creature so debased as man, being in this respect become viler than any creature. There is no such depravity in the nature of any creature, except in the diabolical nature. No creature ever erased God's image out of its nature, only man. There is no aversion to the will of God, no inclination in what offends Him in any creature on earth but man. Man then who was once the glory of creation has become the vilest of all creatures.

This doctrine of the utter depravity of the human race was the principal characteristic of the teaching of our Puritanical and Calvinistic forefathers. The vilest epithet that could be applied to man was too eulogistic for so degraded a creature.

Much water has past under the bridges since then and it is doubtful whether such teaching would be tolerated in any British or American pulpit to-day, excepting, perhaps, a few of the rapidly disappearing Calvinistic chapels. The old expressions, have, however, not quite past away, and, in many congregations, may doubtless be heard the singing, by no means mournful, of such verses as:

Alas! and did my Savior bleed?
And did my sovereign die?
Did He devote that sacred head
For such a worm as I?

But the singing is often more mechanical than thoughtful. Education has led to criticism and we have learned and proved that such doctrines as the innate depravity of man and the total fall of the human race are not even contained within the covers of the book that is held to be the foundation of orthodox belief.

The authority for belief has also been revised. Men

are becoming less and less willing, as the years roll on, to accept the unverified statements of any religious leader, the encyclical of a pope, or even the authority of books claimed, without substantiation, to be literally and directly inspired by God, and, therefore, infallible. The view that the Bible is to be regarded as authoritative rather than infallible, is finding daily more general acceptance. Such was the declaration made not long since at one of the annual meetings of the Congregational Union, but it is doubtful whether such public expression to this opinion would have been given had it not been for the pioneering work done by such men as James Martineau, Stopford Brooke, Charles Voysey, R. J. Campbell, and others.

The advances made in the realm of science, in particular, and in education generally, have led men to test statements by the reasoning faculty with which they are endowed, and now, no theory is accepted, save as a theory, until experience has proved it to be a fact.

Experience has proved that there are spiritual powers and faculties in man, which, tho they may be in a latent or undeveloped state, have not been lost thru the depravity and degradation either of man or his ancestors, and it is an interesting study to trace the upward progressive march of humanity as revealed in history, literature and religious beliefs: the transformation from the ancient crude belief of the anthropomorphism of the Eternal as an Avenging Deity to the knowledge of the Eternal Truth and Love, set forth by Max Mueller in one of his Hibbert Lectures when he said:

Let us know by all means that human nature is a very imperfect mirror to reflect the Divine, but, instead of breaking that dark glass, let us rather try to keep it as bright as we can. Imperfect as the mirror is, to us it is the most perfect, one cannot go far wrong in trusting to it for a little while.

We can trace the release from the bondage of religious pessimism in the history and development of Constitutional and Criminal Law. We value human, aye, and animal life much more highly now than we did even a few years since. At no very distant date in the past, capital punishment was meted out, not only to murderers, but to the thief, particularly if his crime happened to be that of horse-stealing, and it was even at one time the punishment ordained to the medical student who dissected a corpse for the purpose of anatomical study. It may be that we shall not have to wait much longer before we find capital punishment removed from the statute books of all civilized nations.

These many signs of progress have arisen from an increased appreciation of the dignity of human nature. Can we deny what Max Mueller elsewhere said:

The highest which man can comprehend is man. . . . However far the human may be from the divine, nothing on earth is nearer to God than man, nothing on earth more God-like than man.

There is, however, still great need for man to realize his dignity. In Psalm viii. we are told that man "was made a little lower than the angels," but the word used for "angels" is *Elohim*, the same word as that translated "God" in the first chapter of Genesis and elsewhere. Tho made a little lower than angels it has never been that he was so far removed from them that he could not hold intercourse with them, that he could not communicate with them.

This intimacy between man and the spiritual beings on higher planes is frequently depicted in the Scriptures, one of the most striking instances being found in II. Kings vi. 15-17, and the agencies bringing about these changes in thought and action are spiritual, working thru the material. We see the results of the operation of these spiritual agencies in every direction, and one, not the

least, is evidenced in the slow and gradual, but certain recovery of psychic and spiritual faculties, which had almost become atrophied for want of use.

Rev. Dr. J. Harrison, Vicar of St. Thomas's, Newcastle, in a sermon on "Spiritualism" said:

Spiritual phenomena of real value are as broad as humanity and of every-day occurrence; but we have lost the power of recognizing the phenomena. There are a few men and women here and there who are able to know the phenomena when they occur and understand their nature: that is the reason why mediums are of so much importance. We have lost the faculty because we have lost the inclination. The majority of us are not good enough to be Spiritualists. We are not spiritually minded: we think more of eating and drinking than of fasting and prayer.

This belief in the duality of human nature is neither of modern origin nor yet merely a survival of savage superstition. It is found alike amongst civilized and cultured races of all ages as well as among rude and savage tribes; it was held by Plato, the cultured Greek philosopher, as well as by the North American and other tribes absolutely devoid of culture.

We know that the gross body, the *corpus*, ceases to exist, as such, at death; but we also know, on the same ground—that of scientific demonstration and proof—that within the mortal frame there is an entity which is unaffected, so far as existence is concerned, by the act of dying. The demonstrations of this fact have been accumulating for years, and when this truth has obtained a firmer grip upon the human race, further progress will result and we shall learn more respecting the future work and destiny of man.

If continuity of existence has always been the prevalent belief of humanity in all ages, it is reasonable to suppose that such belief has been based upon facts and not upon theory alone. Dr. Johnson once wrote:

There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could only become universal by its truth. Those that never heard of one another could not be agreed upon a tale which nothing but experience made credible.

Unless, however, these many proofs that we are constantly receiving lead us to frame our lives in accordance with the great truths they teach, we are frittering away our time in useless entertainment. We want to go not only forward but upward, to let the spiritual power within us manifest thru the material and in so forcible a manner that the knowledge of this inherent life with its powers may be conveyed to others who have not yet realized the fact of its possession. It is this knowledge of man's essence and potentiality that makes the martyr, the warrior, the saint, the poet and the literatus, and is the principal sustaining power of all—prince and peasant alike—in the time of danger and sorrow. Philip once said that he was more afraid of Demosthenes than of all the fleets and armies of the Athenians, and Napoleon's antagonists—the British and American armies—gave him the title of "one hundred thousand men," because they said that whenever he made his appearance in the field, his presence alone was considered equal to that force.

The Incarnation is not an event that happened once only in the history of the Universe. Lay hold of this conception of human nature and we can be helped considerably up the ascending path by the serious study of the philosophy and phenomena of psychical sciences. I use the word "serious" because many enter upon such study more from the desire of being entertained or from a spirit of dilettantism than from a recognition of its high import. On the other hand we must avoid becoming too intellectual in the study or pursuing too critical and scientific a method, devoting all attention to phenomena and little or

none to the philosophical and religious: the study of the phenomena and philosophy must go hand in hand if any real progress is to be made.

Leander Edmund Whipple, in the December 1909 issue of the *Metaphysical Magazine* (New York) wrote:

Experiment carried on simply for the purpose of finding a spiritual law will never meet with any better result than the demonstration of the simpler psychic faculties of the personal mind, and only personal mind is employed in the investigation. The spiritual forces never lend themselves or their powers to the selfish propensities of the human mind, and their realm remains behind closed doors until the soul mind knocks in meekness and in love.

The evils that have become attached to material existence and habits inimical to both spiritual advancement and material progression will be eradicated more speedily as this spiritual power, which is the common possession of humanity, is recognized. Theological systems have been a great factor in the curbing of human passions, but they have been a curb only and not an eradicator, mainly because the outward forms, the rituals and dogmas only, have been accepted, without reference to the esoteric truths they teach, and there has been a degeneracy directly the ritual has ceased to attract or the dogmas have lost their hold.

GENESIS

BY H. BLOODWORTH (London)

MR. Henry Proctor's thought-provoking book "Evolution and Regeneration," is of great value and help to the student of Genesis—the opening chapters of which bristle with difficulties and apparent contradictions. Mr. Proctor flashes the searchlight of modern science upon these obscure and pre-historic traditions, and reveals them to his readers anew with the aid of the penetrating X-ray of esoteric wisdom.

To distinguish between the historical and the allegorical in "Genesis" is a matter of extreme difficulty. The difficulty, too, of eliminating the "personal equation"—our belief, or unbelief, as the case may be—makes it all the more arduous to excavate, so to speak, the possible historical facts underlying the accumulated rubbish-heap of rabbinical legend, and fanciful folk-lore, beneath which they have so long been buried. Mr. Proctor (as a Hebraist) has undoubtedly accomplished this difficult task with a very large measure of success.

Science compels us to admit the existence of Pre-Adamic races. Some of these races had evidently reached a comparatively high state of civilization—a civilization, however, commingled with much cruel superstition, immature thought and crude philosophic speculation.

One such primitive idea was the conception that the errors, or sins, of man—an inevitable inherence in, and consequence of, the process of evolution and of man's own development—could "curse" the ground with sterility; and, vice versa, that man's virtues could bless or fertilize the earth.

Associated with this idea in primeval times, as it is to-day among some savage tribes, was the custom of religious slaughter, and human-sacrifice—the blood of the human victims being poured out upon or sprinkled over the ground to ensure fertility and abundant harvests. That Cain was imbued with this pernicious idea—an idea probably instilled into his mind by some chance intercourse with the surrounding Pre-Adamites—seems the most plausible explanation of his murder of Abel.

That death operated in the world before the “fall” of Caucasian Adam must be admitted, for, obviously, the Pre-Adamic races were subject to dissolution, being subject to “generation.” That the “curse” was upon the ground prior to Adam’s disobedience must also be granted, else why was it necessary to have “*planted a garden eastward in Eden*”? The “garden,” too, seems to have been possible only in the vicinity of four rivers. This would hardly have been requisite if the surrounding “earth” had been uniformly fruitful and fertile. What, then, was the nature of this curse, which made the ground comparatively barren? A curse which avaricious Cain—wholly intent upon “getting” the utmost returns from his cultivated “field”—hoped to remove by the sacrifice of his brother’s life, in the deluded hope and belief that Abel’s “full and fruitful” blood might magically transfer its virtue to “the fruit of the ground.”

The significant statement that “the Lord cursed the ground,” seems to point to some extraneous source—from above—as the cause of the barrenness in question. It was probably a meteoric deposit. Much of the earth’s crust is formed of such materials. The idea is not new. Leucippus maintained that “the spherical surface (of the earth) itself, as it were, the enclosing membrane, is enlarged by continual acquisition of bodies from without.”

That there have been heavy meteoric falls of a steriliz-

ing substance upon the surface of the earth seems very probable. These deposits did not all belong to one age. Even to-day there are some faint remnants of what were once awful and appalling showers. That there were periods of cessation, appears from the relief expressed by Lamech at the birth of his son Noah; for he called his son's name "Noah," saying, "This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." The meteoric storms had apparently abated—to that patriarch's great relief.

In this connection it is interesting and relevant to note that Sir Robert Ball says: "Among the elements apparently most abundant in the sun is one of the most familiar elements on earth. What element is better known than lime in its innumerable forms? (He might also have added, 'and what more sterilizing?') We know lime in the chalk cliffs of England. We now know that lime appears to be an element of as much importance on the surface of the sun as it is on the surface of the earth. By Prof. Hale's apparatus we obtain pictures of what is indeed a new sun, or rather of the wonderful developments of rolling calcium vapors of whose existence we must without this device have remained in ignorance." It is probable that Mars, too, was blasted with this "curse," this deposit, and the engineering skill and wisdom of its inhabitants alone saved that planet from utter destruction as an habitable world. That is, of course, if the canals of Mars are real canals.

"Cain rose up against his brother, and slew him," that Abel's blood might infuse its youthful vigor into the stagnant energies of nature. For this fratricidal act Cain was "cursed from the earth, which opened her mouth to receive his brother's blood *from his hand*." Yet, because it was done religiously, albeit mistakenly, he was only

sent into exile. Dreading a similar fate—for it was customary to sacrifice “wandering” strangers for such purposes—a protective “taboo” or “mark” was set upon him “lest any [Pre-Adamites?] finding him should kill him.”

Lamech, the great-grandson of Cain, was addicted to the same pernicious superstition, and received, as often happened in those terrible life and death struggles, “wounding” and “hurt” thereby. Lamech puts these deeds, Cain’s and his own, in a favorable light as deserving of protective vengeance, if harm resulted to them in consequence. Such Pre-Adamic sacrifices and customs were not acceptable to YAHVEH. And the moral of it all is, that man should not be so wholly intent upon “getting,” that his brother man’s life is needlessly endangered thereby.

THE WORD OF GOD

BY ENOCH PENN

THE Gospel according to St. John begins with these words, “In the beginning was the Word.” He then says, “All things were made by it.” And again he says, “In it was life.” By turning to the account of the Creation as given in Genesis we begin to perceive what St. John had in mind. Now, a word is a thought expressed. We read in Genesis, “And God said, . . . and it was so, “And God said, . . . and it was so.” Again and again is this repeated, showing that creation was by many successive words. Or perhaps we may say, creation is the expression in matter of many successive thoughts of the Creative Mind. Therefore we say, God thought all things into existence.

In verse 11 we read, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." That the vegetation appeared as the manifestation in matter of the corresponding thought in the Creative Mind we perceive by referring to Chapter ii. 4, 5, "In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." In other words, every plant was made before it grew; that is, before it grew in the ground it existed as a thought-form in the Creative Mind, namely, an unspoken or unexpressed word.

Let us consider a seed, say, an acorn. What is it that makes it grow? The power within that seed to make it grow and reproduce its kind is in the word, "Let the earth bring forth . . . the tree yielding fruit after his kind," for "In it [the word] was life." Now a thought is formed by the imaging power of the mind of the life-substance of the thinker. Because of this it is observed that long-continued thinking exhausts the thinker. The life in the acorn is a portion of the Creator's life and mind. We say the same thing when we quote that, "God giveth to all things life." The life and mind of the Creator embodied in that acorn has in it a thought and that thought is, *an oak-tree*. The thought in every acorn is, *an oak-tree bearing acorns*. In spite of what some term the forces of evolution, an oak-tree can never become anything else but an oak, tho it live a million years, because—please mark the thought—that was the thought that was placed in the seed.

Again we read in verses 20 and 22, "And God said, Let the waters bring forth abundantly the moving creature that hath life, . . . And God blessed them, saying, Be fruitful, and multiply." As in the reproductive sub-

stances of the vegetable kingdom we find implanted a definite thought, to become a manifested word, so we find it in the animal kingdom. In the reproductive substance of a horse is embodied a portion of the Creative Mind. In that portion of Mind is one only thought, and that thought is, *a horse*. This being the ultimate thought, tho a horse live a million years, it can be nothing but a horse. And the Creative Will is the power in that substance that causes it to become a horse.

We now perceive a law running thruout all animate things; it is that the creative thought in the reproductive substance of any living thing is that which in time that thing may become.

In creating man we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth," that is, dominate all nature. The simple fact that man does not dominate the earth, that the forces and powers of nature continually disturb and finally destroy all men, shows that that thought that is placed in man's reproductive substance does not manifest. All other living things become the expression of the thought embodied in their reproductive substance, but man alone does not manifest the creative Word concerning him.

Referring again to St. John's Gospel we find, Chapter i. 12, "But as many as received him [it], to them gave he power to become the sons of God." Mark, the word of God or the creative energy that causes every living thing to become what is designed concerning it, is in its seed, its reproductive substance. The verse just quoted, "But as many as received him, to them gave he power to become the sons of God," is practically repeated in I. John iii. 9, 10, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God

are manifest." Here again is the thought: the power to become like God, or children of God, is the word of God, the thought embodied in the seed. John declares however that this creative Word or thought, namely, *Godlike man, dominating all nature*, was manifested in one instance, for in verse 14 we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." After this John acknowledged that this one in whom the creative Word was made flesh was Jesus Christ. And Jesus dominated all nature, as he said, "All power is given unto me in heaven and in earth" (Matt. xxviii. 18), and he declared himself a son of God (John x. 36). This declaration of Jesus that he was a son of God was regarded by the Jews as blasphemy, and they "took up stones to stone him," saying, "because that thou, being a man, makest thyself God." (The original has it, "a god.") But Jesus referred them to their law: "Is it not written in your law, I said ye are gods?" This expression was quoted from Ps. lxxxii. 6, "I have said, Ye are gods; and all of you are children of the Most High." Then Jesus continued, "If he called them gods unto whom the word of God came, and the Scriptures cannot be broken, . . ." As much as to say, the Scriptures call them gods to whom the word of God comes, and the Scriptures are true.

When John said, "The Word was made flesh," and "He that is born of God sinneth not, for his seed remaineth in him," I. John iii. 9, he acknowledged that the difference between Jesus the son of man and other men was that Jesus retained in his organism the creative Word (the seed), which made him manifest that godlikeness and the dominion over nature declared concerning man at the beginning. And because Jesus was the manifestation of the creative Word he was called the "Word of God."

Therefore, the Word of God, that is, the creative power, is in the reproductive substance, and those that retain that reproductive substance become that which was determined concerning man at the creation. In other words, they will manifest the thought embodied in the seed. This is the law, it is "the mystery that has been hidden from ages and generations. Christ [the chrism, the anointing of God] in you, the hope of glory."

But what is it to become a god? A god is an intelligence that has power to act in his sphere according to his will. This we may perceive by considering the gods of the pagans. All their gods were supreme in their particular sphere of action. And it is written concerning those that retain within themselves the substance of reproduction and become the manifestation of the creative Word that is embodied in it: "He that overcometh [the powers of generation] and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." And the body of those who shall overcome and become, even as was Jesus, the embodiment of the creative Word, are represented in symbology in Rev. xix. 11-16:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipt in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of

iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

OPTIMISM

BY G. G.

How excellent were Wisdom to survey
Thru realms of Mind the softer paths of Love
That we, unwearied by the day, with ease
May muse at night along the starlit aisles.
Then, journeying, we may ride a rhythmic tide,
Dispelling every cloud that climbs the sky,
So that each shade of sorrowing is seen
As tho it had not been or could not be.

In every mode or state of Nature, we
Perceive the grosser weight of imperfection
Slough off almost illusions on the trail
Of spiritual gravity, for outward sense
To handle or ignore. We may inbuild
The business of distress; or by our right
Of tempered will, arise immune to fire
Of passion and to ashes of remorse.

The wild winds scatter spray along the wave,
Still underneath the deep lulled waters blend.
The barren rocks in misty shrouds dismay,
Yet yonder fertile islands greet the sun.
The horizon is hurried o'er by storm,
But continents of peace repose beyond.
The stars of heaven more deeply brightly beam
As we absorb the truth of earth done dream.

THE PATRIARCHS AND THE FALL

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

No point in my book on "Evolution and Regeneration" has been attacked more fiercely than that of the Fall of Man, for it seems to be the fashion among theologians to-day to disclaim the

HISTORICAL ACCURACY

of the story of the Garden of Eden. This, I think, however, is a traitorous yielding to the enemy of a bulwark that ought to be defended; for while there is

UNDOUBTED ALLEGORY

in Genesis in regard to the trees of life and knowledge, yet it is perfectly clear that Adam is just as literally a person as Noah, or Abraham, Isaac, Jacob, Esau, Judah, or any of the patriarchs. Fortunately, no one can deny the existence of the Jews, who are so named from their ancestor, Judah. It is folly to deny his existence. Why therefore should anyone deny that of his father, Jacob?

In the certainty that we have of the existence of the Edomites we have also that of Esau or Edom, their progenitor. The existence of the nation of Israel proves that of their progenitors, surely as far back as Jacob and his sons; why then doubt the historical existence of Isaac or his father, Abraham? It may be asserted that we have no contemporary historical evidence—no mention of Abraham on the Assyrian or Chaldean monuments, but we certainly have a record of the

FOUR KINGS

who were his contemporaries—who are named in Genesis xiv., as Amraphel, king of Shinar; Arioch, king of El-

lasar; Chedor-laomer, king of Elam, and Tidal, king of Goyyim. These have been identified as Hammurabi, king of Shumir; Eri-aku, of Larsa; Kudur-Lagamar, of Elam, and Tudghul, king of the Umman-Manda or Nomads.

There is as little reason to doubt the existence of Abraham, therefore, as that of his contemporaries who are named in several inscriptions in the British Museum. Every detail of the

STORY OF ABRAHAM,

too, fits in with the story of the Noachic Deluge. The evident paucity of numbers, for example, as shown in the fact of Abraham's defeat of these kings with only 318 trained servants. It is clear, too, that both Abraham and Isaac were regarded as powerful sheikhs, whose alliance was to be courted.

The community of language, not needing interpretation, also points to the recent dispersal after the flood. So that it is safe to assert that we have as valid contemporary evidence of the history of Abraham as we have of Alfred the Great or any of the Saxon kings.

But when we pass back

BEYOND THE FLOOD

we are confronted by another objection, which is supposed to weigh heavily against the probability of historical accuracy, namely, the

EXTREME LONGEVITY

of the antediluvian patriarchs; but the tendency of the most able modern investigators is to minimize this objection—for example Dr. Foissac in "*Le Longevite humaine*" (pp. 346-7) says: "There is nothing in the organs, in the functions, or the properties of the body to indicate their duration. . . . It is neither contrary to reason, nor to the laws of the human organism, (apart from maladies which disturb its harmony, or external violence which injures its mechanism), that it should live several centu-

ries. The long life of the patriarchs was a fact more rational, more in accord with the laws of physiology, than the brief existence of men who people the earth to-day."

The consensus of opinion exprest by those who make these matters a life-study and are therefore most qualified to judge is that: "Natural death in man is probably a possibility rather than an actual occurrence,"* and "that death is not a primary necessity, but that it has been secondarily acquired by adaptation." The very existence of natural death is disputed by Weissmann, Metchnikoff and other leaders of scientific thought: "*If natural death does exist,*" they affirm, "it must have appeared on the face of the earth *long after* the appearance of life."

We have then the highest scientific authority for the assertion that the great age to which the patriarchs lived is more natural than the limit of seventy years. Science here very strongly favors the idea inculcated in Genesis that Adam was intended to live for ever, and that apart from disease there is no reason why he should not have continued to live. As we have shown in "Evolution and Regeneration" the cause of death was generation or carnal knowledge, and biological science agrees in asserting that "reproduction was the beginning of death." In this case then the statement that Adam lived 930 years and all the antediluvian patriarchs a corresponding period, need raise no doubt in any mind.

In regard to

THE NOACHIC FLOOD,

we have corroborative evidence in the Assyrian account of the Deluge, which agrees minutely in many important particulars, but at the same time differs sufficiently to prove that both are independent accounts of the same occurrence. So that when viewed from a rational stand-

* "The Nature of Man," by Elie Metchnikoff.

point as the account given by one who was present in the ark, as both profess to be, there is no reason to doubt the authenticity of either.

And as it is certain that at various times and in different parts of the earth there have appeared men who were bright and shining lights to the race of men among whom they lived, and more or less so to the whole world, is there any reason why Adam should not have been one of these, whom the Scriptures designate Messiahs, whose work has been to raise mankind to a higher level. Such a one we have conceived Adam to have been, as Russell Wallace affirms—

“A DIVINE SELECTION”

analogous to the productions of man by artificial selection.

And tho he proved a failure as regards the totality of that higher destiny, yet he became the progenitor of the highest race of mankind.

Now seeing clearly the possibility from the analogy of subsequent history and all human experience of the advent of such a personage, and that there is no inherent improbability from the scientific standpoint in the statement regarding his longevity and that of his immediate descendants, and having so palpable an explanation of the allegory of the tree of knowledge, there seems no foundation for any reasonable objection to any part of the history of the antediluvian patriarchs. The history of the comparatively short period from the advent of Adam to the flood, which is only 1656 years, is so circumstantial that it seems like the work of one who was himself an eye-witness of the events chronicled. Especially is this the case with regard to the Deluge. The various dates, for example, are so explicit as to the very day* and again

* 17th day of the 2nd month—

The waters prevailed 150 days.

17th day of the 7th month—

the measurements of the ark so exact—especially the “fifteen cubits and upwards,” which being half the height of the ark (30 cubits) points to the observer himself being in the ark, and show that it floated when half submerged. Such details can be given only by an eyewitness, and from our present standpoint the statement of Josephus that the art of writing flourished before the Flood is perfectly credible, and that an account of it was written on pillars of brick and stone, as he affirms, is therefore extremely probable. And this lends weight and color to the whole antediluvian history. Another point which favors the authenticity of the whole is the fact that many of Noah’s contemporaries were also those of Adam. Methusaleh for example lived 600 years with Noah and 39 with Adam; and Noah himself was only the tenth from Adam.

To the Biblical writers Adam was just as tangible and real as Moses. Those who deny the existence of Adam as a literal person therefore are contrary to the whole tenor of the Scriptures.

But if Adam was a literal person, and especially a person of a high calling and under probation as the Scriptures represent, then we cannot deny the possibility of a fall—of the fall of Adam as an individual.

To-day, we speak of fallen men, but more especially of fallen women, who are so named for the very reason that they have sinned after the similitude of Eve and Adam—for the woman was first in the transgression—“Adam was not deceived.” The sin of Adam was carnal generation, and so the tragedy of the Fall is re-enacted in the case of everyone born into the world—everyone can say with the Psalmist, “In sin did my mother conceive me.”

1st day of the 10th month—Tops of the mountains seen.

1st day of the 1st month—Face of the ground dry.

27th day of the 2nd month—Earth dried.

For the trees of life and knowledge point out two diverse methods of increase. For the earth is to be inhabited when the curse is removed, and when there is no more death, yet there shall be children and children's children—even in that new earth wherein dwelleth righteousness.

For if the tree of knowledge represents that carnal generation from which death is inseparable, then the tree of life must, by analogy, represent a method of generation which is entirely disconnected from death, for those who are born out of that tree can never die. The Second Adam who was born of a virgin, quite apart from carnal generation, is said to be the FIRSTBORN of an entire creation—his Name the Scripture says “shall be sonned as long as the sun,” and of the increase of his government there shall be no end. A plain statement here that the number of his subjects shall continue to increase for ever. So that the abolition of death does not imply cessation of birth, but we believe that myriads of worlds will be peopled from that in which we now live. (Isa. ix. 7; Psa m lxxii. 5-17.)

It is absolutely certain that generation in some form shall continue for ever, for the Scripture speaks of *perpetual* generations, and the covenant with Noah and Abraham is an everlasting covenant with them and *their seed* for ever. And to Israel He says: “I will make a covenant of peace with them; it shall be an everlasting covenant. . . . I will set my sanctuary in the midst of them for evermore.” “And they shall dwell therein, they, and *their children, and their children's children for ever*. Nothing could be more explicit than the expression in Ephesians iii. 21, “unto all the *generations* of the age of the ages,” and we are said to be the firstfruits of His creatures—“the Church of the *Firstborn*.” The fountain of humanity is to flow on for ever.

GUARDIANS OF THE AGES

BY EZRA

"I came forth from the Father, and am come into the world: again, I leave the world, and go unto the Father."—John xvi. 28.

WHEN we begin to have in the soul a conception of Elohim, of that glorious Order of Melchizedek, that is "without beginning of days or end of life," we begin really to appreciate the marvellous wisdom and order in all the vast workings of creation. The economy, utility, and beauty of that creation, seen from the standpoint of Creative Cause, cannot be excelled by any stretch of human imagination.

Not only has the entire creation had that marvellous wisdom and care exercised in its guidance, protection and development, but man also, whether conscious of it or not, has been led, by ever so fine and well-adjusted degrees, to his present state of unfoldment, or evolution, if you will. And tho at times seemingly in the depths of darkness and despair he stood dearly in need of a wise hand to guide him, and even when on the point of giving up in the belief that there was no God, no Higher Power to aid, yet even at that moment, and as he relinquished all anxious thought and selfish strivings, a prompting from the soul-side was given, from the bosom of the Father's love and mercy, and the soul was enabled to continue in the Way of Life. And now that the soul begins consciously to reach out to and to recognize the Father and its Teachers, man has come to the parting of the ways: for our Master, the Lord Jesus said, "No man can serve two masters. . . . Ye cannot serve God and mammon."

Down thru the ages we observe a series of visitations from this higher realm of Elohim. Jesus Christ, who was Elohim YAHVEH, said: "I came forth from the Father, and am come into the world: again, I leave the world, and go unto the Father." This is indeed a remarkable statement. On another occasion he said: "It is my meat to do the will of him that sent me, and to finish his work," thus indicating that he came as a Messenger to give to the world the knowledge of the existence of God and of our Elder Brethren, Elohim. He came thus to bring to an end the old order of creation, namely, generation, re-birth, and death, which had obtained from the beginning of creation, and to bring to man's consciousness, to usher into man's life, the possibility of a higher order of development and of God-like unfoldment. Further he said: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." There can be no doubt that he referred to the Order of Melchizedek; for previous to this he had said, "he that entereth in by the door is the shepherd of the sheep." This was to say, he that is able to enter into the Christlikeness, into that eternal Order of Melchizedek, is the shepherd of the sheep—the souls of men. His words are pregnant with significance for us to-day: "I am the good shepherd; the good shepherd giveth his life for his sheep." "I am come that they might have life, and that they might have it more abundantly." For, "the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out [from the old age of generation and death]. and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

THE CREATIVE WORD

BY H. E. BUTLER

WHEN we say "The Creative Word" it takes us back to the book of Genesis. There is nothing in nature to convey to the mind the idea that the world was created by a word, but the Apostle wisely said, "The worlds have been framed by the word of God," and in the first chapter of Genesis we read, "And God said, Let there be light: and there was light." Thus bringing to the surface the idea that all things came from the invisible into manifestation, and that that which is manifest is solid substance only because the number of vibrations governing it is in accord with the organism of the earth and all that pertains to the relation of the physical consciousness, the intelligence that is embodied in an organism. But we must bear in mind that which we find in daily experience, that a word spoken carries with it the qualities of the speaker, the qualities of the thought that is in the mind of the speaker.

How often we have all sadly experienced a sharp, cross word from one of a strong will. How it seemed to wither everything within us, like the frost upon the green herb. On the other hand, we have experienced a word of loving kindness, spoken perhaps in the same language, but behind it was the spirit of love. How different was its effect! It seemed to enter into our life and create peace, joy, happiness, and above all, the spirit of love was set into action. How the soul seemed to feed upon it.

These experiences, if well considered, should give us some idea of what is meant by the word of God in

the creation of the world, and in connection with it we are told in the Scriptures that "God is love." If God is love, then his word must embody the spirit of love. There is no life on our planet in any organism but that is dominated by the spirit of love. True it is, that love, like a magnet, has two poles—attraction and repulsion. Repulsion answers to hate, and attraction, to love. Love cannot love that which is perverse, that which is poisonous to it, that which creates discord and inharmony. It must by virtue of its quality repel, push away, that which is inharmonious, and express what we call hate.

Therefore, God being love, "he cannot look upon sin with the least degree of allowance," but repels it continually, and it is because of this that those who take the opposite pole of love are constantly in turmoil, struggle, combativeness, and soon fall sick, perish, and pass away. True, some may live their three score years and ten; some even longer, but if they do, it is because they constantly cling to the opposite pole from within, perhaps from a subconscious state—the love nature.

Let us consider the thought carefully: "The worlds have been framed by the word of God." All things then are the expression of that Divine word, and that word emanated from Him whose nature is love. When this thought is well considered it will furnish to every thinking man and woman the keys to unlock the door of the mystery of that shining pathway that leads from earth to heaven. It has only been locked thru the perverseness of the human mind. It was intended from the beginning to be wide and open; to be broad and easy; but when man's nature became perverse, the path was made "narrow, difficult, and full of perils," but still the way is shining and bright, and every soul that wishes to find the way to God can do so by properly applying the law.

Let us consider another point. The way has been made difficult because the world of humanity have reached the point where they actually disbelieve in the existence of God, and so far as they believe in God at all, they think of him as an abstract principle, a vital substance that animates all things; beyond this they have no idea of the existence of an intelligent, all-controlling power.

Before we leave this thought let us call your attention to the method by which you may KNOW God. We have just suggested the thought that the two poles of the magnet, love and hate, are the action of the same law. We all love love, and we all shun hate, because it is unpleasant; it hurts us. We know that every individual that loves has in himself the spirit of love. If you would know that there is a God, an intelligent, loving, wise, all-governing and controlling Being, and would find him, then go where you can be entirely alone; then go deep down into your inner consciousness and seek out and find the spirit of love. Inquire first: What do I love? What do I choose of all things thinkable? When you have answered that question you will find that the answer is: Love manifest. You may think of it as manifested thru your fellow-man, or thru the opposite sex, but remember, if you do, that that is only the first step in your tracing, and search for the fountain of love, its source and cause.

As you carefully analyze the spirit of love, even tho it may be directed toward some individual of the opposite sex, you will find that it has in it kindness, gentleness, patience, long-suffering and endurance for the sake of obtaining it, and more than all, fear to sin against itself; a repugnance to doing anything that would repel or destroy that love that you so desire. When you have reached this point remember that you are only on the first rung of the ladder. Now stop to enquire whence this love came. There may be no sound or thought to answer your ques-

tion, but abide in that desire to know whence this love came. Retire within that spirit of love and try to realize it, and day by day try to live a life of love; to live according to the dictates of your own consciousness concerning the spirit of love, and you will find that it will direct your life, your habits, into the highest morals, into the spirit of devotion. And as there awakens within you the spirit of devotion, turn it by the power of your own intellect toward its Source, and desire above all things to know the Source of that dear, pure love that is so precious to your soul. As soon as you do this, the true, living, intelligent Divinity will send to you his angel and will impress your mind with the great truth that God is, and that he not only is, but that he loves you.

This consciousness that there is an intelligent, all-comprehensive Mind, an Infinite Creator, that actually loves you, will open up the innermost sanctuaries of your life, like a flower opening to the sun, and you will be made to know that there is a God; that he is grand, noble, loving and kind; and the attributes that the theological ideas have attributed to him, namely, hatred, vengeance, a nature that decrees eternal punishment, and all that horrible nightmare of slander against the name of God, will become most offensive and ridiculous to your mind. You will then know God as kindness and love. Yes, you will realize that God is the source and fountain of love, and his love is the fountain of all that is good in the world. You will thereby come to the conclusion that our God is indeed good; even tho theologians bring up before your mind sophistries to prove that God is vindictive, harsh, and without mercy, that loving spirit within you will rise up in rebellion against them and will repel every argument that may be brought forth.

Then if you follow that spirit of love that was in the

word of creation when you were made, you will be brought face to face in your real consciousness with your Maker, and you will know that God is good beyond all comprehension of human intelligence; that God is love, and that love in its nature and function is unity, oneness. Let us illustrate: The mother loves her babe. How often we see her throw her arms around her babe and press it to her bosom, as tho she would again press it back into her very being, and as she does so, the spirit of love goes out to the child, nourishing and strengthening it, and the child laughs with joy. This is the expression of love. When your inner consciousness is awakened to the love of the Father, the creative Mind, it produces the same effect. It throws out the arms of the mental love and presses the soul to the Divine bosom, presses you into oneness with the Infinite, and then you feel that infinite love flowing from the limitless fountain into your being. That is heaven; that is a perfect life; that is unity, oneness, with God; that is life eternal in which there is no death, no cessation of consciousness, but one endless song of joy and peace, so far as you can maintain that spirit of love in your soul.

Another thought presents itself in this connection. We have said that by the word of God the worlds were made, and that in that word was primarily love. That love found expression in wisdom, knowledge, understanding and in all the laws of nature governing the phenomena. So that, if God created the world, and if God is an intelligent being, there must be a purpose in the creation of the world and man upon it, and that purpose must be a benevolent one; and also, that purpose, animated by the spirit of love, must of necessity constitute all the laws of nature. It is because this is a fact that the Lord Jesus said, "The Father loveth the Son, and sheweth him all things that he himself doeth." Showing that by this

spirit of love that you have within you—which you have only to seek and cultivate—you will come face to face with the Father, the Source of love, and will be able to say, as did the Nazarene, “The Father loveth the Son,” for, “Now are ye the sons of God.”

Let us for a moment consider the condition of the human mind to-day. At the time of the great disaster in San Francisco the ministers in their sermons said, “God had nothing to do with it; it was only a natural phenomenon, a fault in the earth’s crust, and God had nothing to do with it.” O blind leaders of the blind! They have a world from which God is excluded, whereas in reality he is the life, the animator, the all of it. Scientists in their investigations have come to know of the existence not only of the atom but of the atomole, and that the atomoles are intensely active. Many of the more thoughtful and reasonable scientists admit that there is evidence that the atom is mind and that the whole earth is made up of atoms that are really mind. What is that mind? Is it not the mind of the Creator? Sad it is to read the words of our leading scientists, men that are really thinking, but they are cowards. They know this great truth that it is the mind of God, but they dare not admit it. Why?—Because they cannot see all around it; they do not know all about it. They are like the officers of the Titanic who received notice that there were icebergs in their path; they received messages from other boats concerning these icebergs, but while they got the messages and in a tacit way may have believed them, yet they really refused to carry out to logical conclusions what it meant that icebergs were in the path, consequently they were destroyed.

Our scientific men see abundant evidence of this creative force in nature, and if they were brought right down to solid thought, they would have to admit that the only

logical conclusion is that there is an intelligent God or Creator, but they fear the skepticism of the world and therefore say: "We do not know anything about it." That is, "We have not been able to take hold of it and to handle it, and therefore it may be so and it may not be so." Thus they take the position of one who hears words that express a vital thought, but who says: Well, I hear the words, but I do not know, I cannot prove that the words mean thus and so." Thus they close their eyes to the great truth that there is nothing that happens upon this planet but that happens thru natural law; that there is no natural law that is not the emanation of the mind of God who made the world; that the inevitable conclusion is that God rules in everything that takes place on our planet, and that no matter if they can see natural law causing (apparently) certain phenomena, if they will admit the real meaning of words, the inevitable conclusion of a logical mind, they cannot but see the hand of God in everything that takes place. They may not be able to grasp the cause and the results that are intended to follow, as we cannot grasp to-day the design in the mind of the Creator in regard to that awful disaster, the loss of the steamer Titanic and its passengers, yet behind it all there is a Divine purpose and that Divine purpose is love, and it will work for the good of humanity. But bear in mind what we have said regarding love, namely, that it has two poles. We love that which is good, gentle and in harmony with our nature, but that which is poisonous, that which creates discord, causes repulsion—the opposite pole of love. God is love, and all the discord, the selfishness, the perversion of human life is repelled, and being repelled from love means destruction. Love is a preserver; its opposite is the destroyer. Therefore wherever the opposite of love predominates, destruction is at hand.

Therefore, dear children, keep in mind the fact that God is love. Enter within and find the germ that God has planted there of his own great nature—Love; enter into it, live in it, live in its sacred, exclusive sphere; always loving the good and hating the evil—attracting the good and repelling the evil, is better perhaps; and by this means you will find God; yes, and you will KNOW him, and, as the Christ said, “This is life eternal, to KNOW thee the only true God and Jesus Christ whom thou hast sent.”

Thus we are brought face to face with the following facts: In Eden man walked and talked with God until he disobeyed and entered into generation; then he was banished from the paradise of God; he entered the cycle of the last 6,000 years or more of generation, labor, sorrow and death. All this was the product of Divine love, it is true, because it was the work of the Creator, creating in man mind; growing a soul consciousness; bringing to maturity a great people that will be able to enter into the inner sanctuary of their own soul and find God, Love, and to follow it to the very throne of the Infinite and become one with their Source.

This may be accomplished by the regenerate life, for as soon as we conquer generation we step over the line that separates the world of generation, labor, sorrow and death, from a world of love, peace, joy and happiness—a world of immortality.

You that are able to grasp these things; you that are reaching out for a higher life, have before you an open door, and you are able to enter in and no power can hinder you. Then cease from the work of generation by keeping the Sabbath, for generation means labor, sorrow and death, the opposite of the Sabbath. When you keep the Sabbath you cease from your own work of creation, generation, and, as it were, step over the line into re-

creation, regeneration and immortality. You step out of the valley of the shadow of death upon the mountain of life, light and immortality.

The door of the kingdom of God is open to you; seek it thru divine love and the spirit of righteousness arising therefrom, and you will surely find it. May divine wisdom guide you.

THE WAY

"HOWEVER certain of the day thou art,
Take not the self-appointed leader's part.
Follow no man, and by no man be led,
And no man lead. AWAKE, and go ahead.
Thy path tho leading straight unto the goal
Might prove confusing to another soul.
The goal is central; but from east, and west,
And north, and south, we set out on the quest;
From lofty mountains, and from valleys low—
How could all find one common way to go?

Lord Buddha to the wilderness was brought.
Lord Jesus, to the Cross. And yet, think not
By solitude, or cross, thou canst achieve,
Lest in thine own true Self thou dost believe.
Know thou art one with life's Almighty Source,
Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
Or what thy creed—or where thy lot is cast;
In halls of pleasure, or in crowded mart,
In city streets, or from all men apart—
Thy path leads to the Light; and peace and power
Shall be thy portion, growing hour by hour.
Follow no man, and by no man be led.
And no man lead. But KNOW and go ahead."

—ELLA WHEELER WILCOX.

THE LORD'S PEOPLE

BY I. L. HARPSTER

"SEEK ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."—Isaiah xxxiv. 16, 17. Also read 35th chapter.

THE Lord's promises pointing to a long period of possession when his children will occupy and fill the land, are numerous in both the Old and the New Testament. This great promise, too, is reserved for the life-enduring age, the epoch in the world's history when man will overcome the last enemy, which is "death."

There can be no question that this scripture, as well as numerous other references, refers to a particular seed, or class of people, possessing certain moral and spiritual qualities; qualities that are the embodiment of freedom, justice and right; a people that are to be "the head, and not the tail" of the nations; a people taken out for "His name's sake;" the children of Israel, namely, the people of Zion; "A peculiar people." (Titus ii. 14 and I. Peter ii. 9)

In order that we may locate this people we must go back to the beginning of a race called Adam. In following this branch of humanity Noah plays an important part, so also does Abraham. Of Abraham it is said he should be the father of many nations; but we find the true lineage is preserved thru Isaac, for the Lord God promised Abraham that "In Isaac shall thy seed be called." The seed is further traced thru Jacob and his twelve sons, the twelve tribes of Israel, thru whom the Lord God con-

tinued to carry out his purpose, and thru whom the Christ, Jesus of Nazareth, was born, coming of the tribe of Judah. The nations in which Israel is to be found are undoubtedly the nations composed of the Caucasian or white races; for it was prophesied of Israel that for their rebelliousness and hardness of heart they should be scattered among the nations. And so, instead of finding Israel at present confined to one nation, they are to be found in many nations. And that they are to be gathered, is equally true, for the prophecy declares, "Who hath heard such a thing? who hath seen such things? Shall the earth bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah lxvi. 8.)

The Scriptures inform us that "God is not a respecter of persons," and if this is true, why should a certain people be selected to carry out his purposes? Again, we learn by the same Scriptures that God's ways are not man's ways. This undoubtedly refers to the carnal nature of man, for man in his carnal nature sees reflex. In any great enterprise to be carried on, an individual or individuals are selected competent for its accomplishment. Men of ability, of right mental calibre and far superior to the common and inexperienced run of humanity are necessary to accomplish entire success. By the farmer the same law is observed. He does not select inferior seed, but the choicest grain is sown that the greatest yield be possible. Is it assuming too much to conclude that the Lord God works in a similar way to accomplish his purposes in the world?

We are of those who believe that ultimately all will be saved, even from the least to the greatest. The Master at least inferred this to be true in his reply to the disciples when the rich young man was under discussion. The disciples marvelled at the thought, "That a rich man

shall hardly enter into the kingdom of heaven." But the Master's reply to this was, "With men this is impossible; but with God all things are possible." But that God does deal with certain individuals is evident not only from the Scriptures, but this is observed in the world in the fact that great leaders come on the stage of action at each and every age. Then, there being a special people to do a certain work even at this day and age of the world is not at all surprising; for God rules the nations to day as he always has, and when he wishes a change to take place upon the earth he works thru a people to accomplish such purpose.

If this is true, there must be a people, wherever and whoever they are, that are coming into alignment with God's purpose, and bringing forth fruits of righteousness. They must establish within themselves a standard of right living; for be it remembered, each and every individual must prepare himself or herself to come into harmony with other individuals, so that there may be a harmonious body governed by the principles that make for freedom, justice and right; not serfdom, nor placing one to the disadvantage of another, so far as equal rights are concerned, either in a personal sense or in regard to material things. For in this body all the personal needs are supplied, such as food, clothing and all the comforts that make up the requirements of a higher civilization. All these things are to be shared equally, but still greater than all these are the blessings that enlarge the individual welfare socially, mentally and spiritually. These are his rights and privileges by being a member of this body.

That some may possess greater mentality or spirituality than others, may be true, but those so favored become servants of all, for as the Christ said, "He that is greatest among you shall be your servant." The reason is obvious, for the one that has exceeded in mental and spirit-

ual powers is the better fitted to teach, to lead the way into the deeper spiritual truths, that all may be benefitted thereby. While such are fitted for instructors in knowledge and wisdom, others again serve in spheres wherein they are fitted to render services for the good of the body. Herein is the expression of David most fit and apt: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Those called and chosen to this body will be indeed blest. Some may class this as Socialism, but what of that? There are many good things in Socialism; but we believe the order called the "elect" will enjoy a system of government far superior to that even dreamed of by the Socialists of to-day. A people possessing knowledge of higher laws and all governed by the principles of equity and right, must in the natural order of things enjoy a superior government than that which has ever existed upon the earth. It is said of this people: "They shall rule with a rod of iron;" that is, justice shall rule and it shall be the one dominant law, but this does not relate to the individual's freedom of conscience and personal rights.

If there is to be a people taken out for the Lord's portion, for "His name's sake," these people must bring forth fruit similar to that manifested by Jesus the Christ. We do not profess to say that any individual will exemplify the great powers that Jesus the Christ did, but collectively they will: for even the Master promised, "Greater works than these shall he do: because I go unto my Father." The Christ to come is his body composed of many people: not one individual, but many individuals: a people for "His name's sake." Has this thought possess you in its intensity? A people to stand in his stead? To be like him? Yes, to be like him; but this implies much. We find that Jesus served humanity, and further we find that he was master over his entire being: two things in

which each and every follower of the Christ must be like him before he can fully belong to the body of Christ.

Those endeavoring to follow in the Great Master's steps have to overcome self; this is the cross that each has to bear; but we are encouraged by the Master's victory: "Be of good cheer, for I have overcome the world." Jesus was unselfish because he had overcome self, and each one that overcomes his selfish nature, that is, puts his physical desires, as it were, under his feet, will become as the Christ; that is, so far as his powers of development will permit. He may not exemplify powers equal to the Master, but he becomes perfect to the extent of his capacity of wisdom and ability.

The people that yield fruits of righteousness are the Lord's, for, "by their fruits ye shall know them." It is the people in whom the spirit of purity, love and good works dwells that have right to the tree of life, and that may enter in thru the gates into the eternal city. "And of Zion it shall be said, This and that man was born in her [born anew thru the regeneration]: and the highest himself shall establish her." For, the power that implanted His Spirit within His people, has power to gather it again.

THE CHARACTERISTICS AND THE POWERS OF THE HOLY PEOPLE OF GOD

BY GUNNAR NAUMANN

PART II.

(3) THE SPIRITUAL ATTAINMENT OF THE FIRSTFRUITS

AS was shown in the preceding article of this series, the ultimate destiny of each individual member in the Kingdom of God is to fill a place there that is of the greatest possible use and at the same time to the greatest possible felicity for each one. It will now be shown that the true Church of God as a whole, and in particular the "firstfruits" of that church, the 144,000, the man-child caught up to God and to his throne, is going to occupy a position in that kingdom of such an excellent character that no human attainment in all the ages can at all be compared with the excellency of the glory of this body of Christian people, except the glory of the Lord Jesus Christ himself.

Let us remember that the glory that the Lord Jesus spoke of when he said, "Father, glorify thy Son," and, "The glory which thou gavest me I have given them," was primarily and principally the glory of his character; the sublime truths of God, which he revealed, and his pure and holy life. The character of his soul and spirit was perfected thru trials, suffering and temptations. In all this he was victorious over all the enemies of the divine nature in him, even to the overcoming and subduing of the natural impulses and inclinations in his human body, thus making his humanity divine, the Spirit of life descending into it, overcoming the power of death in his resurrection and transforming it into a body of such rare-

fied, luminous substance as that beheld by the beloved disciple John when he saw him as "a son of man" walking in the midst of the seven golden candlesticks, i. e., in the midst of the church that is to be glorified with him. And now "we know that if he shall be manifested we shall be like him, for we shall see him even as he is, and every one that hath this hope set on him *purifieth himself, even as he is pure.*" This is the test and the conditions on which we may attain to the exalted position of the chosen people, the matured church, the 144 000. This people must be like him in purity of life, in holiness of purpose and also in powers. Yea, even greater things shall they do, as he said, for we are now at the close of the age of spiritual darkness, and the new age of the Spirit is at hand.

The promise that he would send the Spirit of Truth and lead us to all the truth, is being fulfilled. But how many of the Christian people can see the nature of his coming (*παρουσία*, presence) and the work that is to be done? Are they not like the Jews were, not recognizing their Lord, but hating him and putting him to death because he did not come to establish a kingdom according to their notions?

Jesus finished the work he came to do, as far as it was possible in that age. He "destroyed the works of the devil," in his own body first, and he laid the foundation for his eternal kingdom, but he left the work to be continued by his followers. This great work is far from finished. The "devil" is still at large in the world and the greatest world-wide struggle is at hand. There will be "war in heaven," i. e., among the profest people of God. These are the signs of his presence, and then will be fulfilled his promises of the coming kingdom. But why not before?—Because the fall of the church had to come in between, and the true, holy and sanctified church

must rise out of the night of apostasy into the marvelous sunlight of the incoming age. The church had to go thru the experience of the fall, even as individual men, Israel, nations, and the whole human race.

But the true church of God and the firstfruits who are the first to come out of the old order and to come before God as "a pure virgin," the bride of Christ, are preparing for the attainment of a life like the life of Jesus in every way. In no other way can they receive the powers to do the work committed unto them, to combat the evils, the false doctrines; to set in order and to establish all the things pertaining to God's kingdom in the world; to be governors, rulers and ministers in the holy service of God and co-workers and creators with the Elohim.

Together with this people the Lord Jesus will forever put down the rule and power of the devil in men's bodies, in governments and in the church. The world will not recognize this people in their day, any more than it recognized Jesus in his day, but in the ages to come they will be the crown of his glory in all the work of salvation. They will go thru a period of temptations, trials, purifications and elevations of the soul, similar to that of Jesus' life, and of such intensity and magnitude that nothing like it ever took place in the history of the human race, nor will take place hereafter. These are they who win "the goal of life" thru the narrow way of attainment. After the kingdom has been established, the way will be much easier, no longer narrow, but wide enough for all, because the incentives to wrongdoing are taken away, the devil is bound, and the true light of scientific and spiritual knowledge shines on the path of each one, but the opportunity is also forever gone to rise to the exalted position with Christ thru suffering and temptations unto the glorification of a character like his.

It is of the utmost importance for the true people of God to understand the nature of the work before us, and to recognize each other as members of this holy body. For this reason we must know their characteristics and their powers. We must have these soul-qualities and powers in order to do the work. At first this work must be individually in a thoroughgoing regeneration of the soul to a state of absolute purity mentally, as to thought and will, and externally as to any act of the body. We must consecrate all the life-energy to God, directing it upward and inward to the holy things and to the great work set before us.

As to any worldly ambitions and desires, we will be like the Master, giving up all worldly possessions if necessary. Being united in pure brotherly love we will again be like the church of Ephesus, before her fall, in the first love, and like the infant church in her innocence, of one soul and one spirit. We will have faith in each other as well as in God and our lives will be bound together in love of the same grand truths, and inspired by the zeal of the great work to bring in and to establish the coming Kingdom. Intellectually we must be "the light of the world," for we must know the laws (or learn them) and the sciences pertaining to every department of life. As to our bodies, we must know how to live according to the laws of the physical organism, in moderation and purity of food; in abstinence from all thoughts and desires of a carnal nature, that the Spirit of God may freely dwell in us, his holy temple. Thus the spirit will have power in us to keep us in perfect health, even to the abolishing of all diseases, decay and death. We must also know the laws of the soul and live in that peaceful, divine state of mind that is not troubled by the inferior things of the earth.

We must also know the laws of God pertaining to the

social organism, the laws of justice and order in human associations, that we thus may be able to establish prosperous and orderly governments in the world. For the church, the kingdom of God among men, cannot be established in its completeness, except upon the principles of orderly relations on the lower, the physical and social planes of being. We must also know the true order of the church of God and how she is to be built up and kept as "the pillar and ground of truth" always. We must know and love all these things if we are to be the rulers and masters of all things in the world and in the heavenly places with Christ.

Now, the actual work before us is this:

The true church has to be separated from the false; the good from the evil; the truths from the false doctrines. The true people of God are now mingled with all denominations. The truths that are now to be revealed thru the Spirit will start the great "war in heaven." There will be church disputations and conflicts, such as never were before. But the truth will bring the people of God together. They will be persecuted by "the dragon." They will know each other first thru love in the spirit, but not in knowledge in all things, for they will at first have different thoughts and ideas about God and heavenly things, but they will be fed with "heavenly manna" and come to a clear understanding of all the truths of God. They will experience something like the disciples did when Jesus was crucified, and like a woman about to be delivered of a child, which means the birth of the new dispensation. (See John xvi. 21-23 and compare with Rev. xii.) They will be united into a compact body and the Spirit will then be poured out over them abundantly, like at first on the day of Pentecost. The firstfruits of the earth, the 144,000, will then come forth as the leading and ruling body. Then the power of God will be mani-

fest thru them for the judgment of the nations and the establishment of the new order of things for the coming age.

In this great work there will be many different talents needed. There will be special missions to different classes of people. The mission to the Jewish nation will be different from the mission to the heathens, and that to the learned and educated people different from the mission to the mass of the unlearned. (This is pictured in Revelation, 4th chapter, under the symbol of the four living creatures.) The Spirit of God will reveal to each one what kind of work or mission he is best fitted for. But we all work in harmony, as one body, and we all realize God's purpose with each one and with the whole of his blessed creation.

(To be continued)

GOD IS LOVE

BY L. D. N.

FROM the standpoint of His wisdom there is no evil or discord: all is good and all is harmonious to the eternal Mind that rules and sways all in endless progression of wisdom and love. It is only because we look at things from a limited viewpoint in time, where the future revolutions and evolutions of the discords of existence are not apparent, that evil appears as an incomprehensible mystery. From the higher viewpoint we can understand the truth that all life and intelligence and all substance are expressions of God, and therefore good, and that evil is but an appearance to us because we do not comprehend the purpose of God in humanity.

No philosophy has ever given a satisfactory reason for the existence of evil, or evolved a theory of a beneficent Intelligence without making Him responsible for any evil that might enter into His creation. The idea of the universal goodness of all that is, is the foundation-thought for all spiritual progression. Spirituality consists in coming into sympathetic relationship with the mind of God and thinking and feeling as His Spirit inspires, and in order to accomplish this, our mind must be lifted above the limited conceptions that the race has evolved, and conceive of the spirit of God in the goodness of his eternal reality.

If we comprehend that the motive from which God's wisdom acts is universal love, we shall desire to bring our whole nature into accord with this supreme tone of life, and we shall see from this exalted standpoint that love and good-will, not selfishness and condemnation, are the Christlike modes of expression. His Spirit is ever present in the positive states of the Universal Mind, but until we grow to a positive degree of faith or knowledge, our mind is related only to the negative state of the Universal Mind, and cannot feel, or respond to, the movements of the Spirit. As our mental structure becomes more and more positive with divine thoughts and feelings, we advance from negative to more positive states of spiritual life, until we gain a power of spiritual positiveness and resistance that enables us to stand upright as Sons of the Eternal, and feel the beatings of the waves of deific life against every particle of our spiritual nature.

Verily, we must be positive in love and truth if we would be able to polarize and organize into our own being the forces of Omnipotence.

Only those who are willing to arise and go to the Father and abide in His love and wisdom, find the way that leads to the demonstration, in their individual lives.

Re "EVOLUTION AND REGENERATION"

Extract from letter from MARIE CORELLI.

Jan. 19th 1912.

"I have read with much interest your very interesting and curious book, 'Evolution and Regeneration,' and tho I cannot agree with it on certain salient points, I feel we can shake hands on many things.

Everyone engaged in the science of natural psychology must thank you for your clear views on many vital matters."

From the *Sussex Daily News*:

"Evolution and Regeneration" throws interesting light upon the world from the point of those races that inhabited it, or were supposed to have inhabited it, prior to the creation of Adam by God. The author in the course of twenty-three lectures advances many theories in support of his argument, and he also brings to his aid certain physiological facts that would seem to confirm the belief that Adam was the last creation of five great races of men, and that he was made by God to be the first of the Christian races. The Pre-Adamic theory, which certainly has much Biblical support, is advanced by Mr. Proctor, who is an associate of the Victoria Institute or Philosophical Society of Great Britain. The psychological aspect of the book is one of MUCH MERIT AND DESERVES DEEP STUDY.

THE LOS ANGELES NEW THOUGHT CONVENTION

"WESTWARD the Star of Empire takes its way!" sang one of our metaphysical forebears, the great Berkeley, and what he applied to Empires we can say of New Thought Conventions. For an important one is due here this summer, holding three sessions daily from June 25th to 30th, inclusive, with many notable speakers to the fore. Among them that are expected might be named, B. Fay Mills, J. Stitt Wilson, Charles Brodie Patterson, Julia Seton Sears, T. Harry Gaze, Henry Frank, Grace M. Brown. Correspondence is going on with Edwin Markham, Elbert Hubbard, Luther Burbank and John Muir, with a promising outlook.

Los Angeles itself has many well known speakers such as Richard Ingalese, Christian D. Larson, Annie Rix Militz, Dr. F. H. Curtiss, Dr. Alice Stockham, J. Milton Scott and others who could supply the Convention themselves with good material.

But the main idea in this gathering is not the exploiting of speakers, healers or their work, but to concentrate a mighty faith and thought-power of the blessing of the whole world, to develop ways and means for spreading abroad the knowledge of the divinity of Thought and its power to heal the sick and miserable and establish heaven on the earth.

A feature of this Convention will be its School wherein Courses of Lectures will be taught by visiting and resident New Thought Teachers.

There will be special excursion rates to Los Angeles thruout the United States during the month of June, the local Passenger Agent can give information about them.

Further particulars can be obtained of the Information Bureau, 611 Grant Building, Los Angeles, Calif., or by sending five cents for a copy of NEW THOUGHT NEWS, 649 So. Flower St., Los Angeles, Calif.

BOOK REVIEWS

PARAGON SHORTHAND: Seven Easy Lessons, insuring complete mastery of the best system of Shorthand, without the use of other books or instruction. By A. Lichtentag, 85 pages, cloth. Price of complete book of instructions, \$5.00. Address Frank Catterall, 691 Francis Ave., Victoria, B. C.

The writer of this review has made a study of three out of seven of the lessons of this book in order to verify its claims for superiority over other systems he has scanned: his conclusion is that the system is thoro, speedy, simple, and superior to all other systems in use at the present time.

Unlike all other systems its students require no other assistance or expense whatever. The cost of the book is the whole cost, and when the student passes lesson 3, his (or her) understanding and confidence is so well established that complete mastery is rapidly assured. In fact only six pages more are required to complete the working principles. Lesson Seven, and all that follows, is devoted to abbreviations and practice work. Remittances should be made by registered letter or express money order. This book is returnable in seven days, and money refunded if not entirely as represented. Address only as above.

YOUR MIND AND HOW TO USE IT: A Manual of Practical Psychology, by William Walker Atkinson. Price one dollar. The Elizabeth Towne Co., Holyoke, Mass. The values to be derived from such a work are necessarily suggestive, and nothing is more powerfully helpful to any one than suggestions. So when considering in this book the subjects of mind and will, ably and interestingly presented by Mr. Atkinson, the reader must be benefitted, for it is the law of suggestion that attributes, elements of greatness within respond to suggestions from without. No one, therefore, can carefully read this book without awakening responsiveness and obtaining a further knowledge and control of the faculties therein treated.

UNFIRED FOOD and TROPHO-THERAPY, Designed for Mothers, Students and Doctors: A Complete Treatise On The Use of Unfired Food For The Cure and Prevention of Disease, by Geo. J. Drews, M. D. 312 pp., cloth. \$2.15 postpaid. Address author at 430 East 42d St., Chicago, Ill.

This book is a worthy exponent of the superior nutritive and curative properties of uncooked food, being also a general treatise on hygiene. It is regrettable

that fully half of this book is taken up by recipes for serving uncooked foods, altho to many readers this may be a desirable feature; but the one only preparation that always insures appropriate selection of food is hunger. Nevertheless, the book cannot be too highly recommended, for the use of uncooked foods removes the craving and perversion of appetite and passion caused by intestinal fermentation and starvation due to foods devitalized and disorganized by cooking. As an advocate of the greatest reform, next to conservation of the sexual fluids toward which it is conducive, the subject of Uncooked Food as treated in this book deserves utmost consideration.

I CHOOSE, by Gertrude Capen Whitney. 90 pp., artistically bound in cloth. Price one dollar. Sherman, French & Co., Boston, Mass. While this work is fictional, it is warmhearted, sane and unsensational, with a pure and beautiful spirit of helpfulness, impelled by the optimistic philosophy of the Higher Life. It is the story of a house-maid who rises into the dignity and right of freedom and pure womanhood out of the oppressions of domestic service—and more, altho imprisoned for alleged crime, this, too, she turned to the development of character and ability—exemplifying the absolutely sure triumph of principles over all iniquity and wrong.

RATIONAL EDUCATION, by Bruce Calvert. 76 pp., cloth. Price 50 cents. The Open Road Press, Griffith (Lake County), Indiana.

Everyone should read this book, whether or not they have children in their care. It is an able and convincing rebuke upon the systems of education in schools, wherein children, like shoes, are made after a certain pattern and last, thereby stultifying the mind, divesting it of originality, initiative and spontaneous, whole-hearted interest, and the defeat of the one purpose of mental training, which is to develop the highest degree of natural ability for usefulness or greatest good.

Mr. Calvert is director of The Rational School Center of Chicago.

EDITORIAL

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the **BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W.**, every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., July 1912

Body	Enters	On	h.	m.
		day		
☾	≈	1	5	49 a. m.
"	♋	3	6	31 p. m.
"	♌	6	6	21 a. m.
"	♍	8	3	23 p. m.
"	♎	10	8	25 p. m.
"	♏	12	9	45 p. m.
"	♐	14	9	7 p. m.
"	♑	16	8	41 p. m.
"	♒	18	10	29 p. m.
"	♓	21	3	44 a. m.
"	♈	23	0	27 p. m.
"	♉	25	11	33 p. m.
"	≈	28	11	52 a. m.
"	♋	31	0	31 a. m.

♊	♏	23	1	6 a. m.
♀	≈	15	11	12 p. m.
♄	♌	5	6	28 a. m.
"	♍	13	6	18 p. m.
"	♎	23	9	57 p. m.

On July 1st ♂, ♋, ♌, and ♏ are situated as follows:

♈	♋	14°	12'	12"
♋	♎	12	54	55
♌	♓	25	17	4
♏	♐	1	13	12

BIBLE REVIEW

VOL. X.

JULY 1912.

No. 10

DO YOU NEED A FRIEND?

BY H. E. BUTLER

It is proverbial that if a person has money, he has friends, and it is also well understood that the friendship is due to the money and not to the man, for if he loses his money and has need of a friend, he finds he has none; all that were so zealously his friends have departed and turned their backs upon him. Money is the god of this world and they that have abundance of it have abundance of power, powerful friends and apparently all that is needed. But will the god of this world continue to support the people when they turn their backs upon everything but that one instrumentality—gold? We have come to a time when nearly every person of thought who opens his eyes and looks around him realizes that we are on the eve of some great calamity, on the eve of mighty changes, and what are they? It is not necessary for us to undertake to tell you, for the influences that will produce these changes are self-evident all around us in the world to-day.

Again we ask: Do you need a friend?—No, if you have money, you have plenty of friends, but mark you, we have reached the time when everything will be reversed;

money will no longer be your friend; that which you thought was money and capital will disappear like frost before the sun, and at that time will be fulfilled the words of the prophet Amos: "Shall not the day of YAHVEH be darkness, and not light? even very dark, and no brightness in it?" And in that darkness, which is now rapidly gathering over the face of the earth, you will find that you need a friend. Do you realize what this means—a friend?

We have in the past endeavored thru numerous articles to bring to your mind the fact that he whom you have ignorantly called God in the past—even as Paul said when he beheld an altar with the inscription, TO THE UNKNOWN GOD, "Whom therefore ye ignorantly worship, him declare I unto you"—is not a myth, he is not a vague spirit, that you think of as the spirit of matter, which is merely an active agency without thought or mind, but YAHVEH Elohim is a real individuality; a body of individuals; men who have known all the experiences of a life on an earth; men who have gone on and on developing for millions of years until they have become one with the Infinite Spirit and are the creators of the world; men who thru actual growth and development have reached the point of honor and grandeur of manhood, of nobleness of character, of wisdom and knowledge, and that all dominant love from which we have derived all the love, the wisdom, and the goodness there is on earth, for these are only reflections of that wondrous manhood and womanhood. They know that the time has come that a great change must take place, because their love, wisdom and justice will not permit the poor and oppressed to go hungry and naked and the rich to be over-fed and self-gratifying even to self-destruction. No, their honor and wisdom demand that their created sons and daughters shall have justice and righteousness; shall have opportunity to "life, health and

the pursuit of happiness," and to all the good things that were designed for them in the creation of the world. But as it was the purpose in their mind to create man in their image and like them, man must, in order to develop likeness to them, have freedom of action; he must do what he pleases to do within certain limits, and man has gone on doing what he has pleased to do until the exclamation of God by the prophet Hosea; "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?" is verified.

Yes, men have done as they pleased until they have destroyed the earth. Destroyed it? How? you may ask. Have we ever had such great buildings, such railroads, such steamships, such luxuries in every department, as now? Our "ocean greyhounds" excel our palaces in grandeur and excellence. The Titanic excelled the palace of a king and the millionaires were having the gayest of times just a few hours before they went to the bottom of the Atlantic. Did they feel they wanted a friend?—No, they felt that they had all they needed, but who were they that felt they had all they needed?—Just a few men and women, while millions were hungry, cold, and starving.

Our Father in heaven, YAHVEH Elohim, is an intelligent, loving parent, and loves all his creatures alike, but owing to the object and the method necessary to develop manhood and womanhood into his true likeness, he cannot and will not coerce anyone to accept him. His hand is ever open; his love is ever outreaching to his people, and all who will turn their attention to him, no matter what their position in life, will immediately find him. As the Lord so truly said, he will reveal himself to them and cause them to KNOW him. When one who feels the need of something more than the world can give turns his earn-

est desire to know God, He will manifest himself to him and then the individual will realize that he has a friend indeed, a friend that not only knows the future as the past and to whom the present is an open book, but who has power to control circumstances, to coerce the evil and to protect and guard all those that trust him, all those who feel the need of him and turn to him. He cannot help, except in a limited way, those who do not turn to him. We say he cannot. Why?—Because of the law that was made in the beginning, that every man should reap the result of his own doing. If he does evil he reaps the result of it and suffers thereby and learns therefrom and thus development is gained, and if he does right, he enjoys the benefits and also learns therefrom the goodness of right and the evil of wrong. God cannot fail in his own law; the very constitution of our minds precludes it.

Therefore we say to you again, if you want a friend that is worth more than all the friendship in the world combined, turn your attention to YAHVEH Elohim and in loving devotion consecrate your life to him, and then he will manifest himself to you and you will realize that you have a friend that is worth all the pleasures of life.

Many who read this will question: How do I know this is true? The ideas I have been taught concerning God are thus and so. But the ideas concerning God that you have been taught are vagaries; there is no reality in them. The Father knows this to be a fact and he will gladly reveal himself to you if you will take down the barriers of resistance and repulsion that are active in you and simply say, as one did, "O God, there is a God," I will consecrate my life to thee.

If you will think of the great revelation that God has given you of Elohim and of the all-pervading Spirit, and with the true, earnest honesty of a little child will say in

your heart: If Elohim is that which he has been represented to be, I will consecrate my life to him for the accomplishment of his purpose, we promise you that you will meet a response from the spirit side that will give you assurance that you are in the right direction, which will enable you to continue to give yourself to Elohim and to desire to come into perfect unity of action with his will. Then he will cause you to know him, and remember the words of the great Master, Jesus, "This is life eternal, to know thee the only true God." All that is requisite to know the only true God is for you to be honest with yourself, to lay aside foolish prejudices, and to conquer fear lest you receive something that might lead you astray, for that fear causes combat, struggle; that fear has been the devil that has caused all the religious wars and the rivers of blood that have been shed, if not all the greatest evils of our earth.

The Nazarene said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." How does the little child receive the instructions given to it?—Not combatively, not with fear, but it accepts the instructions into its memory, and if it accepts instructions that are not true, it will soon reject them and throw them aside. It is a great fact that no organized body of people can continue to exist unless they have a vital truth. Yes, more, no person who is truly honest with himself, who gives love its proper position in his life, will go astray very far. The reason the people have gone so far astray at the present time is the wild rush and greed for gain, pleasure, sensation, sensual gratification in general and for supremacy over their fellows, but to all who have the spirit of love and faithfulness and a dominant desire to do right, YAH-VEH Elohim will manifest himself, so far as they are willing to accept him.

As we are approaching this great change that is upon the world, which nearly all recognize is inevitable, you need a friend; you need a mind that knows, a will that is able to cause to be according to the spirit of love. Then open the spirit of love within your own breast; go to the Cause of your being, to the First Cause, and see if there is not a reciprocal love there that will meet you more than half-way, and if you remain true to that spirit of love and desire to know and to do, then you will have a friend that is more than a friend as you have known one in the past—a God, a Friend, a Lover, a Soul Companion, so loving, so perfect, that the hell of human perversion will be transformed into a heaven of delight in your own soul.

We bring these thoughts before you knowing full well how many there are that need a friend, that are dying for that true spirit of loving kindness, that are suffering for the real needs of the body, all because they have not turned their thought, their love, toward its Source. If you would save your soul alive during this dark cloud that is now beginning to gather over the world, separate yourself in thought for a little while each day and go right down into the purity and love of your inner consciousness, and as you do, remember what we have said of YAHVEH Elohim, and you will find that that pure spirit consciousness of your innermost soul will accept the revelation we have made to you and will open itself to him (her), to Elohim, and he will meet you and cause you to know him, whom to know aright is life eternal.

May divine peace and wisdom be with you and guide you.

THE REAL AND THE UNREAL

BY I. L. HARPSTER

As we behold nature we observe multifarious manifestations of substances and forms, all of which may be said to be in a state of flux. The sun, the moon, the stars, the earth, everything the eye beholds is constantly undergoing change, and yet latent within every substance, object or form is the "real," the permanent, the first principle, the basis of all forms and of all life.

With a certain class of thinkers and believers the body is held to be the "real." They hold that when death overtakes the body, complete annihilation takes place. No further existence appears possible, for, the atoms of the body disintegrate and all returns to a state of chaos, the same as it was before it was projected into form and being. This class of thinkers and believers worship at the shrine of objectivity; it is a class that views existence as possible only as perceived in the domain of the five human senses—a conclusion based upon the assumption that the particles composing the brain are the "real," by which thinking and reasoning originate, and that when this pliable substance becomes inactive thru death, thought dies with it. Here life is viewed from the premises based upon the transitory phase of existence. The "unreal" is substituted for the "real," the invisible and eternal.

If this class would but know that the body is renewed in its entirety every year, they would see that such a conclusion is false, for if the body, which includes the brain, is but a year old, more or less, the thoughts of a year ago

must also have past away and been forgotten. But instead of this, remembrance of happenings of a year ago are fresh in mind, and not only happenings of a year ago, but incidents of many years are indelibly imprest upon the mind. This could not be possible if the brain were the origin of thought, for this substance is ever changing and thought would pass with it.

The materialist may point to the rock, to iron or to solid earth as real—something solid and permanent; but here are elements governed by the law of rhythm, and when the rate of vibration is accelerated beyond the normal we see these objects undergo a change, and when the rate is still further increased these substances may take wings and disappear into gases, reverting again to their primal states.

If it were not for the “real” in all manifestations, all objectivity, there would be nothing to cohere, nothing that would bind and hold into form. It is this invisible force that cements the atoms into form and causes permanency as we behold it. The more complex the body is, the greater this “real” in nature appears. Not only is this “real” that which unites and holds in rigidity all forms, but it is this same “real” that is the intelligence that dominates all. Substance void of the “real” could not possibly assume form, nor originate order and beauty. Symmetry and beauty are the results of design and orderly intelligence. That which is severed from the parent tree of whatever nature can no longer adhere to the original design. If an organ of the body or a portion of it is severed, this organ or part must disintegrate and revert again to the elements composing it. No visible form can be said to be actually dead, for in all visible substance is found a portion of life in suspension or crystallization. This, tho, in time is liberated and again finds its place in the great economy of nature.

The "unreal" is that which to-day is cognizable to the human senses, but tomorrow has past on. This physical form, which appears permanent, which seems actual to the physical senses, which is transitory, being subject to change, is the "unreal." That which is changing is in a state of flux, and therefore impermanent, mortal and ending. This being a law in nature, namely, that everything that is cognizable to the human senses is in a state of flux and subject to change, then, wherein is it possible that the human body may become immortal? Because of the fact that the physical is subject to change, neither the Christian world, nor the world as a whole can reconcile themselves to the claims of those who believe and speak of the immortality of the body. They believe that it is impossible to live in the body permanently or indefinitely.

That which animates all forms, all sentient beings, is due to the invisible Spirit, Life. It is this life, permeating the body, that ever constructs and holds it in position and maintains bodily form in accordance with the inherent design of the soul, operative from the beginning. It is the recognition of this divine, creative power within that enables the son or daughter of God to be and to do. It is this Life that continues the construction of our bodily forms thru its action upon the refined food-elements taken into our bodies, wherewith it clothes itself, renewing vitality in the body that youth may be perpetuated.

It is not the body we are to consider as the "real" but as the transitory, the changeable. The spirit or the divine within is the "real" and it is the power known as the Builder. The body is but the clothing for the soul of man, and diffused thruout the flesh is that permanent and essential Life-element that is ever at hand to form a molecule or atom as the old is torn down and eliminated. As childhood and youth mark vigor and growth in con-

formity with the law of supply and demand, so we find the same law operative at any period in life where the supply of physical force is equal to all demands made upon it; yes, even more intense in its vital nature where entire conservation is accomplished, for hereditary taints become eliminated as more of the eternal life-element is indrawn into the bodily organism, therefore life in its pure essence is more virile than that of youth.

Spirit, Life, like electricity is invisible. We may stand within a short distance of a current of electricity yet be unconscious of its presence. Nothing of its nature is cognizable to the human senses, and because this substance is invisible we may deceive ourselves with the belief that there is nothing substantial or active about it. But if this current is past thru an arc or incandescent lamp, or switched on some electric motor, we see an action taking place in which light is produced, or power manifested. Or, reach forth and take hold of the wire that the current may pass thru your form and the result is instant death to the body. Here we are dealing with an invisible fluid, with a "real" entity or power, and yet like all power it is not cognizable to the human senses. Spirit, that which is Life, tho invisible is the greatest thing in all the universe. It is that which not only animates all life, all sentient beings, but within it is all the intelligence of the universe. Spirit, LIFE, is that which IS; the all-inclusive; the same unchangeable, never ending, eternal entity—the only "real" in nature; the only "real" in the human form.

Then where the eternal life-principle is ever present and with an abundance of physical substance upon which to act and qualitate for its uses and thru which it may function, immortality in the flesh is as sure as that the great orb of day is ever carrying its system of worlds thru boundless space. Not that the body of to-day will

be the particles that will compose the body one year from now, but the same immortal being that pervades the body to-day will have renewed a body for its dwelling a year hence. Perhaps in the true sense there is no such thing as immortality of the body. The phrase should be qualified to read, "Immortality **IN** the body," for the bodily form is maintained thru the Immortal and Eternal Spirit. And, whichever you wish, man thru the divine powers of soul, when he recognizes its source, may constantly renew the flesh and remain upon this sphere of action as long as he may wish; and if required, he will be enabled finally to say as did the Master regarding his life: "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

**"FIX THOU THY HEART ON ME AND I WILL GIVE THEE
THE DESIRES OF THY HEART"**

BY LURA BROWER

WHEN unto thee, O Christ, I lift mine eyes,
Unmindful grows my soul of all beside;
I can rejoice however dark my skies;
Find sunshine in thy love in which I bide.
No outward beauty can with that compare,
Which is revealed in thy love-lighted face;
It permeates my being till I share
Its sweetness, and thus grow from grace to grace.
No more the lack of transient things of earth
Breeds anxious thought, for well I know in thee
My heart's desires, since love has given them birth,
Will be fulfilled; so in security
My soul amidst most troublous times can rest,
From thee draw strength divine howe'er oppress.

“SO MUCH TO DO, SO LITTLE DONE”

BY P. J. WILKINS (London)

IN dealing with the present position of those who are living the Regenerate Life, those who have given themselves entirely to God and are seeking admittance and active participation in the new and divine order that is to be establisht on earth, it is difficult to convey the fact to them that every step of the way they are traveling resolves itself into a personal conquest of two spheres of life: one in conflict with those dark forces or influences that set themselves against our living the regenerate life, the other against the prevailing methods of trickery and deception that characterize all material affairs. The regenerate people have a double task of the greatest magnitude. Our respected leader in the regenerate Christ-life has written so fully and so earnestly regarding the dangers and difficulties that we have to overcome in order to live the regenerate life perfectly, and has so ably brought to light the only power that will enable us to do this, that there is very little need for another to comment upon this matter.

We have long felt however, and recent communications have called our attention to the same thought, that in order effectually to establish ourselves here and carry out the work to which we are called, we must seek to occupy various positions of power and influence here, or in other words, gradually gain public recognition, in a high degree, of whatever work we undertake. Each one must carve out a line for himself, starting from where the Father has now placed him, while all must have one

common object in view, viz., the joint elevation to the highest pinnacle on earth of all the Esoteric Principles, and the public recognition and acclamation in various ways of the regenerate people who may live to express in word and deed, in interior splendor of character and in external possession and authority, the promise of God that the kingdoms of this world are to become the kingdom of our Lord and Master.

We are sure that a great many people, some of whom are readers of "Bible Review" and many of whom are not, are now looking for a light in this direction.

Many practical instructions have been given with regard to the great difficulty of living the regenerate life, but it is possible for all these to be overcome by going to work the right way. The regenerate life is the first essential to any further progress. It is the first step, while that which we are discussing forms the second. It is necessary for us to learn how to take both these steps evenly, to move the right and the left foot forward alternately. It is the one two, one two, of the way to God's eternal home and the building of his heaven here.

We mentioned that when you come to take the second step you will meet with lying and deception, with thieves and robbers of every description. Implacable hostility will fight you every step of the way and you will often have all you can do to keep what you already possess. You will seldom be able to advance more than an inch or two at a time. But you must never lose your temper or weary yourself into indolence. All this is a proof of your ability and also of your acceptance by God.

These things apply to us, whatever our natural talents or actual position are. There we must work and push forward inch by inch. We have big things in mind, but little and unpleasant duties before us.

It is useless for us to stand still any longer, notwithstanding there are any number of dangers ahead. But we must feel secure in our own right of place on earth, and we must recognize that we are living in a world where might is right and that only right and might together are stronger. How to acquire these has been shown us by our great and beloved Jesus and his fellow-worker to-day whose work it is and has been to introduce us thru the portal into the realm of pure light and everlasting day.

We must remember that right and might have never yet gone together in the history of the world. They have never yet walked side by side in radiant beauty here. If it had not been for the work of Jesus of Nazareth and H. E. Butler they never could. But the men and women who are content to learn and live from these true teachings will now carry the day.

We said just now that when you start out upon your appointed task, and that is the one you are naturally fitted for and to which your position, opportunity and inclinations lead you to take up AS A PERSONAL WORK OF YOUR OWN, you will have to fight for every inch of the way. The fight you have to make is not so much against the natural apathy of your own nature as against the deadening effect of your surroundings, but you can only overcome these by cultivating the light, the strong light of thought and effort in your own life. You may not recognize the great progress you are making. You may not recognize—for there is very little outward appreciation of the fact—that you are actually going forward while everyone else is going back. That is a matter of great importance and cannot be fully realized by anyone until there comes the “parting of the ways” when those who have been going down-hill will rush into oblivion

while you who have been traveling up will stand before the gaze of all men in a hallowed light.

The regenerate people now stand where the Israelites did before the crossing of Jordan into the promised land. Let our best men go forward and take the cities. Let our fighting men go over and in front and rout and destroy the evil methods of the business and social worlds that congregate in these cities, not by fighting them outwardly but by refusing absolutely to subscribe to these evil principles, speaking against them only when hearers are to be found, relying upon the power of YAHVEH to help us push forward into the world of spiritual supremacy of industry, science, intellectual attainments, and material prosperity generally. It is necessary for us to come to the front in this world, for we believe that the cup of man's iniquity is full. We would not give him time for more. Let us be as practical as ever we can, as determined as any man to hold our places here and widen the sphere of our individual influence mentally, materially and spiritually.

In order to form a practical idea of our dependence as regenerate people upon the Esoteric principles, the dependence of the Lord's work or the dominion of these principles on earth, upon us, and our unity and interdependence one with the other now, we may take for illustration or model the organization of the Anglican Church, the established Church of England, a mother of nations with world-wide connections in all Christendom and many infidel and heathen lands.

There is first the king, then there is a high priest to that Church with a large sphere of personal influence, the Archbishop of Canterbury, who has precedence over every person in the land, except the King, and who has the privilege, guided by the will of all the people, of actually convening the King, and giving him all author-

ity. Then there is the Archbishop of York who is also a primate but with lesser privileges and a small sphere of personal influence; then there are a number of Bishops whose dioceses extend in circles, covering the whole field of church activity, and they each have clergymen of lesser standing in their spheres with special spheres of influence.

In such manner as this are the "first ripe fruit" scattered over the world to-day. We all know who is entitled to the relative position of King amongst us, but who the Archbishops of Canterbury and York and the Bishops and Clergymen are it does not matter here.

Now we can only crown the work of the Lord Christ with which Mr. Butler is definitely identified, by obtaining dominion not only over all the dark and evil principles and forces which now dominate human life and waste its forces, that being as we have already said the first of two steps each time we move forward, but also by acquiring knowledge and experience of finance, industry, politics, science, history and other useful spheres of life in this work-a-day world, in order that when the time comes we may know what to reject and what to save.

How far we have to go may be judged by the relatively poor position we find ourselves in to-day, compared to the magnates of Commerce, the Church, Science, and Politics as they all are now. Yet, while our work is already higher than any of these, we have to take the place of these and we have authority for saying this, the only difference being that in the new order the State will no longer be divorced from the Church for the priests of the Church will also be recognized as Kings and Captains of earthly knowledge and experience.

We have given a plan of composite structure to be erected, a structure or Temple of human lives in unity with God and his Angels, whose spheres of influence are

erected and localized by individual effort, yet whose joint actions or spiritual union and influence, as the case may be, will subdue the world.

The home of the Christianity we profess and practice has been begun on earth by Mr. Butler, but meanwhile we must have homes of our own in every quarter of the world, so that like blazing suns in circling spheres we may enlighten and revivify the whole earth.

Now the powers we already have (they are small indeed compared to those of YAHVEH Elohim our Father) can only be increased by our moving on, and we look with renewed confidence to YAHVEH Elohim to guide the footsteps of each one of us, telling each what he may do, how he may if necessary work with and assist his co-religionists to the good of all and the growth on earth of God's immortal Church. The great changes that are coming in the world will help us but we must do all we can in a patient and wise but energetic degree to prepare ourselves perfectly. There are two sides: God cannot give us our public places until we are ready for them. On the other hand, he will provide them as soon as we are, so it rests with us very much.

The eyes of all our people should be turned upon God and the Esoteric teachings and then upon the work before them, which we have tried to picture. It feels like coming down from the mountain-top, yet it is only by this means that the angels of God may make this earth a heaven.

THE CHARACTERISTICS AND THE POWERS OF THE HOLY PEOPLE OF GOD

BY GUNNAR NAUMANN

PART III.

(4) SPIRITUAL COMBATS

"BE strong in the Lord and in the strength of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—Eph. vi. 10-12.

ABSOLUTE purity and continency are prerequisites of physical and spiritual powers. The faculty of procreation is the very stronghold of the enemy and the last to be overcome, but with it we also overcome the last enemy, which is death. Then there will be no more need of procreation. As a rule we may safely affirm that when this natural desire is overcome and the vital energy turned toward the higher realms of the mind, all other faculties are also made subservient to spiritual attainments. Our Savior's words were: "He that believeth on me, though he die, yet shall he live, and he that liveth [the full, complete regenerate life] and believeth on me shall never die."

But how shall we attain to this?

We know that our victory is thru faith, thru knowledge and thru the exercise of the will power, i. e., thru love. But this still leaves the question open, how to get the faith, the will, *et cetera*. To explain this mystery of soul transformation we must take in the whole field of God's work of creation and redemption. We then see that we

really do not do these things of ourselves but that it is the spirit of God that worketh in us and thru us for the fulfilment of His purpose.

We simply come here, in the series of the unfoldments of the indwelling spirit, under the operation of God's laws and of the influence of the environment in which the spirit sought its embodiment.

As the rays of light and heat from the sun energize all earthly organisms with life, each according to its capacity for reception, so also, when the spiritual rays of God's truths reach us, we cannot help being affected thereby. The truths that we learn from the Word and the light that we now receive thru the Spirit *must* regenerate and sanctify our souls, making us capable of rising above the lusts of the flesh, or else these truths will stand as a judgment against us and we shall lose the opportunity we now have to be among this body of the most blessed and exalted of God's people.

It is of the greatest importance that we should know God's ways of bringing us up to this spiritual state. It is a growth that matures into "the first ripe fruit" of the ages. This growth is subject to laws similar to those on the natural plane. The muscles grow thru exercise and nourishment. So does the mind. But the spirit is developed into its full power only thru temptations or spiritual combats and divine inspiration. Overcoming the former, it is raised into closer union with its source, the Spirit of God, and receives the latter. Such was the case with Jesus himself.

Our combats are not so much against the external things of the world, or even against the lusts and propensities of the flesh, as against the evil spirits or demons that dwell there. Every enlightened Bible student knows that all sin and evil is attributed to "the devil" and to evil spirits. In the same way all good-will and thought

is from God thru the medium of our guardian angels and good spirits. Moreover, everyone is possest by spirits, good or bad, according to the condition of his soul and his life. It matters not how abnormally developed any organ of the mind may be, if the evil spirit be driven out of it, it ceases to act abnormally, and under the influence of the good spirit it soon assumes its normal state of activity.

If all the evil spirits be driven out of us, our bodies will be the clean and holy temples of God's Spirit. As Jesus had the power to drive out demons, so has he given this power to the true church of God. But we cannot complete this work each one by himself. The Spirit of God is making us a united body of many members, and the power is in the harmonious working order of the whole body. If thru faith we are made conscious of this union in the Spirit we also must realize the power that gives us the victory. The body of the 144,000 is held together by spiritual affinity between its members, and no unclean spirit is permitted to enter in or amongst them, for when anyone comes in spiritual accord with this body, the evil spirits are repelled and cast out. Of this I have actual and living experience.

Undoubtedly many are now being *called* to be among this number but only those who *overcome* will share in this glory. In order to do this we must know the nature of the enemy, his position and his tactics.

These demons not only use the corrupt souls of men as their habitation (Matt. xii. 43-45; Mark v. 1-20) but they actually feed upon the evil thoughts and desires of men and gratify their lusts thereby. In the same way good spirits and angels live in the souls of the pure and righteous, where they are, as it were, in beautiful gardens, producing the most luscious fruits. For this reason Jesus

said that there is joy among the angels for every sinner who turns from his former life of sin and repents.

But some may ask: Why should evil spirits be allowed to exist? The proper question should be: Why is evil allowed to exist in and amongst spirits as well as in men? To answer this question fully would require more time and space than we at present have at our disposal. But briefly it is this:

Without the experiences of sin and evil no spirit or man could ever rise into the higher spheres of the regenerate life.

Men are spirits incarnated, and also the homes of disembodied spirits. No man (or any other living being) can exist without the presence of spirits. His life is dependent on the presence of the spirits that conform to his being. If the evil spirits be driven out, the good must take their place, or else the man will die (Mark ix. 14-29).

Now we should know and deeply realize that in our combats against the sex passion, and all other passions, we have to fight against an enemy of the worst kind. For instance, the spirits of adultery want to use us for the gratification of their lusts. Few men know that they are serving these demons, their deadly enemies, when they give themselves up to such impulses. When we fully realize this we can say as Jesus said to the tempter: It is written . . . thus and thus. And now concerning us it is written: "He that is born of God doeth no sin, because his seed remaineth in him." And, "These are not defiled with women for they are virgins." This is our victory and the experience of "the first ripe fruit."

What has been said above applies with equal if not greater force to all church organizations that are infested with evil spirits and hence with falsities of doctrines and evils of life, and in particular that group of churches

that come under the power of modern spiritualism, which is the worst form of spiritual adultery. (See Rev. ii. 20-24 and xvi. 13-16.)

To overcome these, the last and worst of all the powers and snares of spiritual wickedness, is given to the first fruits, for they have the following remarkable qualifications:

They are standing with the Lamb on Mount Zion, signifying that they are elevated into spiritual purity and power. They have the name of the Lamb and his Father's name written on their foreheads, signifying that they have the character of God and the knowledge of God. "They sing a new song before the throne and before the four living creatures and the Elders," signifying that they are in the joys and the light of the new dispensation. "Before the throne"—in the power and in the order of God's government in the new age. "No one can learn this song except the 144,000," signifying that no one else can realize the joy that they realize when they are the means of bringing in the new age of blessedness and glory into the world.

"They are not defiled with women," signifying that they are chaste and pure in soul and spirit, having overcome the generative impulse in their bodies; "for they are virgins," i. e., they are now spiritually pure and holy. But this also signifies that they are not defiled with false doctrines and worship of the fallen churches of the spiritual Babylon.

"They follow the Lamb whithersoever he goeth," signifying that they go thru all the experiences of life as Jesus did, being faithful and victorious in all things unto the end. "They were purchased from among men to be the first-fruits unto God and the Lamb," signifying that they are the first in whom the work of regeneration and redemption has been fully completed while in the natural

body, and that hence they overcome all enemies and all things in the way of a perfect life, i. e., they overcome death.

“And in their mouth was found no lie,” signifying that they have overcome all evil spirits and all falsities of doctrines. They have no selfish motives or interests mixt with their service of God, as the apostate churches have.

“They are without blemish,” signifying that they are a perfect body of united members, each serving all in love for the glory of God and the establishment of his kingdom.

THE SHIMMERING OF THE PEARL

BY J. F. EWEN (London)

THE kingdom of heaven is like unto a merchant man, seeking goodly pearls, who when he had found ONE PEARL OF GREAT PRICE went and sold all he had, and bought it.—Matt. xiii. 45, 46.

WHEN we have arrived at that point on the path of our life's experience where we begin to understand more clearly what Jesus meant by the “Pearl of Great Price,” where our vague ideas of this Pearl of Great Price become concentrated into a single gem-like idea, we see what Christ intended to convey to those who “have ears to hear.”

If the whole Bible were swept away and there yet remained the thought conveyed in I. John iii. 9, we should still have the secret of the Narrow Way that leads to the Highest Heavens.

It is now up to many of us, after having discovered the pearl of great price, to decide whether we are willing to sell all in order to obtain that pearl. After seeing the mighty works that Jesus did, the absolute control he ex-

exercised over the appetites of the human self; after seeing him multiplying the five loaves and two fishes into the food of thousands; paying his taxes from the mouth of the fish of the sea; restoring the demented ones at a word; raising the dead by a similar exhibition of power, we surely cannot hesitate about paying the price stipulated in order to obtain the "pearl."

Many into whose hands this "Bible Review" may come for the first time, may not see the close connection between the generally accepted teachings accredited to Christ in their multishaded character, as taught by the innumerable sects of Christendom, and the manifest conclusion to be drawn from I. John iii. 9. To all who are truly following the Christ, so far as it is revealed to each of them at present, this connection will become evident at some time or other in their life, and the more devoted they are to their present ideal of religion, the more quickly will they receive the enlightenment embodied in this verse, for the *One Great Universal Spirit* is leading all sincere seekers after Truth to the 'Stone' which the builders rejected and which has become the head of the corner. That Stone we are told by the Protestant churches refers to Christ.

It is beautiful to watch the evolution of the idea of the stone thru the growth of an individual Christian. The presence of sin and the belief in an Almighty God present a paradox to the mind of the anxious soul. The mind tries to reconcile these two palpable facts and in the attempt to do so he is led to ally himself to the belief in evil or to the belief in an Almighty God. This is the

PARTING OF THE WAYS

for him. If he is sufficiently developed to accept the latter belief, a time will doubtless come in his experience when he will rest in the Christian's assurance in this Al-

mighty God, and that belief will henceforth become an absolute fact in his consciousness.

Thus do we learn our first steps in walking by faith—a higher state than that of reason; we are henceforth no longer the slaves of reason, but we make reason our servant, being lifted to a higher plane by virtue of that faith that has been born in us by the Holy Spirit.

According to the degree of his fidelity to the daily revelations of the Truth which come to him, will

MORE LIGHT BE GIVEN,

and as the spiritual periods of growth succeed each other those things which in the past were seen as lawful pleasures become in his inner consciousness sins, and as he day by day grows out of these sins he surely begins to realize that he is treading the Narrow Way.

His growing love for God induces in him a desire for increased power wherewith to free the masses from their conditions of unconscious slavery, and at last he reaches the point that is the

CENTER OF THE ESOTERIC TEACHINGS.

He then realizes the occult truth contained in I. John iii. 9, and sees with illumined eyes that this is the central point of the whole gospel of Jesus. It is the Stone which the builders rejected and which has become the head of the corner, at least invisibly so at first, but ultimately when we see God in the flesh this

CORNER-STONE

will be recognized in its true meaning.

May I here draw attention to another simile used by Jesus in His teaching—that of the

HOUSE BUILT ON A ROCK

as opposed to the house built on the sands. It must surely be clear to many that the house built on the shifting sands is the structure of thought that man erects on a

foundation subject to the periodic loss of the life-germ. It is clear to one who has reached this point of understanding that as the life-germ is lost from the body, those ideas that are imprest in *that* life-germ must lose their stability and permanence, but when one has once attained to complete continence, every life-germ will be imprest with its own centralized ideas, and these centralized ideas being firmly built into the *spiritual* life-germ, which man is endowed with monthly (and when I use the term man, do so without regard to sex), these become the bricks of the house which that man is building. In other words, the life-germs of the body become the pages of the book of life in which man records his ideas of existence, and as these germs are in the majority of cases being lost at different times, so his book of life becomes like an exercise-book from which leaves have been torn, leaving pages of matter unconnected by the human mind. Hence his views of life must in some way be interspersed with problems, the solution of which is hidden from his eyes.

The man whose soul is bound to the welfare of humanity at large at least has his eyes open to the cause of all the trouble in the whole world, the starting place for the "devil," which Jesus designates as a "lie" or delusion, and that delusion is the belief that man can have material pleasure without paying the price of it in corresponding pain.

True harmony has as its lowest foundation obedience to the laws of God, and as we come into a knowledge of these laws we see that true pleasure is not material, but spiritual in its essence; but happy, thrice happy is he who is able literally to follow the command of Jesus to take up his cross and follow the Christ-Ideal wheresoever it leads.

At some point in our earth-path we meet the same temptations that Jesus met and overcame, and we too with him have to choose between the world and the Christ-Ideal—the world with all its glamour, glare and riches and the Christ-Ideal with all its true power, its true riches and apparent self-obliteration leading to divine justification and ultimate glorification of a Son of God, which in a nascent bisexual state is found in every converted child of man, at the moment before conversion.

At this hour of his life he will find that when he has chosen to renounce the false standards of the world

ANGELS WILL MINISTER UNTO HIM

even as they did to his great Example and Way-opener, and the spiritual pleasures will more than compensate for the material losses that may be his portion. Then will he learn that beautiful lesson that “he who would save his life shall lose it, but he who would lose his life for my sake and the gospel’s, the same shall save it” (Matt. viii. 35).

THE IMPOSSIBLE

BY C. M.

(From XX^e Seklet, a Swedish Magazine)

IN my dream I was carried to the north part of Germany, and a few centuries back in time.

In a little room I saw an old Prince sitting in deep meditations. He had just had his dinner. Thru the colored window the sun was shining on the oak-table with its glittering silverware. In spite of the smiling sunrays, the old gentleman seemed melancholy. A tall, thin man, in priestly attire, stepped in, holding an old book in his hand.

“Welcome, your Highness,” said the old Prince; “what

have you there; sit down." The tall man—the chaplain and librarian—bowed and took his place.

"Your Excellency," he said slowly and solemnly, "I have found a very remarkable book."

"Praise to all saints! Let us hear what it tells, your Highness."

"It is foretelling wonderful things," he said and started to read:

"Praise and glory to God alone in all eternity! Other times shall surely come. The light in man shall shine clearly. Days will come when the nations will rise up against the Holy Father, and think that they need neither the sanctifying church, nor the Mother of God, nor the intervention of saints, to be saved."

"Damned heresy," cried the old Prince, but added slowly, "Well who knows!" and smilingly he drank his wine. (Why he smiled I couldn't understand; perhaps the wine made him smile; perhaps he got some pleasant thoughts.) The chaplain continued:

"I speak the truth. A time shall come when the people will rise against their rulers and want to rule themselves."

"Foolishness!" exclaimed the old gentleman, and hit the table with his fist. "Damned ignorance! how should the mob be able to govern themselves? Does not your book also tell that they intend to throw God Himself from his throne? Order and rule we must have. The mob get along by themselves! No—THAT IS IMPOSSIBLE! I don't want to hear any more."

. . . . And my dream carried me to the last part of the 18th century. . . . I was still in the same castle and the same little room—but it was changed considerably.

In the cabinet—as the room now was called—sat an elderly gentleman, reading a newspaper while smoking. I could easily see that he was a descendant of the old Prince.

Someone knocked on the door and a gentleman entered. He wore spectacles and had a very learned appearance. In his hand he held that little book I just mentioned.

"Well, my Sir, have you found something remarkable?" the Prince kindly asked.

"Yes, surely your Highness," he answered. "I have found a little book, which contains wonderful prophecies. Would you allow me to read a little from it?"

His Highness nodded and listened to the words related before.

"*Bien*," said the Prince, "would it not be amusing to know if my forefathers read this. The first part of the prophecy is fulfilled and the second will probably come to pass. What else does the book tell?"

The Doctor read:

"Assuredly I say unto you, there shall come a time when people will move about on the Earth and in the water by the power of steam, without horses or sails."

"Sublime!" said his Highness. "Truly, in the steam we have the power of fire—there is no limit to what it can do." And he nodded approvingly, as if he knew how it should be done.

The Doctor continued:

"And they shall make light without fire. The people in the old world shall speak under the ocean to them in the new, by signs. Carried on a thread, their voices will be heard for hundreds of miles. They will catch sounds, store them up, and let them again be heard after centuries."

"But, my dear Doctor," said the Prince impatiently, "why, this is pure nonsense! Light without fire! Conversation between Europe and America! Save the sound of words! How could that be done? It should then be possible to repeat what I now speak, after centuries!!! No—the Eternal One has still reserved to Himself some prerogatives. There are limits which human beings *can*

not cross. What you now read—**THAT IS IMPOSSIBLE.** Let us now talk about something else.” . . .

Again my dream carried me away—in time, but not in space. I was still in the little room, but in the latter part of the 19th century. The room was changed to a laboratory. It was easily seen that a chemist was working there; crucibles and retorts everywhere.

A stout looking man was sitting there reading. A servant stepped in. “Professor” he said, handing him the little book, “I found this little volume in the archives. I thought that it”——“All right,” interrupted the gentleman, and the servant disappeared. Suddenly it came to my mind that also this gentleman was a descendant of the old Prince.

The Professor opened the book and read. The more he read the more astonished he became. “Strange—very strange”—he murmured—“telegraph, telephone, phonograph, the seer has seen it all beforehand;” and he continued to read:

“Assuredly I say unto you, there shall come a time when people shall understand that there is but one substance, one power, one law.”

“Yes, of course,” he said, “but so far this has been only a dream;” and he continued:

“Because the Spirit is the substance of everything. When they find Christos in the depth of their own souls—then the days of the sensual man are gone—then a generation of Spirit-people shall rule the earth. As the carnal man dominates the animals by the power of the soul, so will the new people dominate by the power of the Spirit. Then shall the veil which separates the visible and invisible worlds fall away; then shall the great chain of God’s visible and invisible children together celebrate the Sabbath. To God alone be praise and glory. Amen!”

“What sort of trash is this!” exclaimed the Professor. —“God—Christos—Spirit—invisible Spirit-people——? **IMPOSSIBLE! ABSOLUTELY IMPOSSIBLE!**”

And he threw the book into the fire.

ONE WITH THEE

AN ODE BY G. G.

Allnameless Soul, Omniscient Spirit
Of all that lesser souls inherit,
Of all that purest spirits merit,
That somewhat portioned in thee, known
As individuality,
Essays to sing in tempered tone
Inmade of immortality
That dwells within thy Heart alone!

Thought is broken,
Language halts,
Mind hath spoken
Finite faults
In body born of cooling clay:—
But Lo! The Morn! Diviner Day
With many a more ethereal ray
Regenerated from the fire
Of Nature's everliving lyre!

Aye Nature! E'en thy gloomiest hours
Conceal a sweeter solace than
The strongest most ingenious powers
Of puny, hypocritical man
Have e'er distilled from tinsel flowers,
The little looks
Of lily nooks
Along the crooks
Of purling brooks
Reveal a wordless poesy.
Each shaded scene
Of varied green
By rippled reeds that breathe a wee
May intervene
To deftly screen
My spirit from despondency.

But Mother! When thy soul is prest
In mighty monody of storm
Moving its melodious throne
Far o'er the bounding dark blue deep;
Or when, within the mountain steep,
Thy Stately Spirit stoops to rest
In rugged harmony of form
Scarpt in symphonies of stone
High pinnacled in snowy sleep:
Then, less of those small notes I keep,
For I am lifted far and free,
One with the mountains and the sea,
One with the storms and stars—WITH THEE.

YET FATHER! All these mighty means
That move upon our senses, are
Mere shadows of Thine Inner Light.
When ripe experience weaves our wonder
Into reverie, we ponder
More the soul of sounds and scenes;
We contemplate the new and far
By clearer lens of inner sight;
We read the constellations under
Dew-dript flowers, and hear the thunder
Of tempests with reechoing ears
Attuned to intersolar spheres:
Then leaving all regrets and fears
Beneath the soul's resilient sea,
We, arm in arm with Destiny
The presence of Immensity,
Ascend the Mountains of the Blest
And drink the fountains of sweet rest
From Breathings of The Silent Breast:—
Even a part of Thine Almighty Heart
Expanding forever in cosmic art—
ETERNALLY ONE WITH THEE.

ICH DIEN

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

"Ich Dien" is the motto of the heir to the throne of the empire on which the sun never sets. The story of its acquisition forms one of the most pathetic incidents of English history. King John of Bohemia, who was totally blind, insisted on being led into the battle of Crecy (A.D. 1346) by two of his knights. All three were slain and his crest of three ostrich feathers and the motto *"Ich Dien,"* were afterwards assumed by Edward, the Black Prince.

"Ich Dien" (I serve) has always been a royal motto. The true king has always regarded himself as the servant of his people. He who is King of all kings, and Lord of lords, said of his mission: "The Son of Man came not to be served, but to serve." He and all his true followers have ever regarded themselves as the servants of all men. And he who would be a king among men must make it the business of his life to serve his fellow-men. Examples are not wanting to us in our own day of the truth of this axiom, from more than one standpoint.

"General Booth" is a name now honored, not only in this country but in every part of the world; for the Salvation Army flag has a dominion wider than even the "Union Jack" or the "Stars and Stripes." And why?—Because one noble, generous soul conceived the idea of giving *himself*, in the face of obloquy, hatred, scorn, and poverty, to the service of his fellow-men. When he started the Christian Mission, as it was at first called, he was absolutely without funds or provision for the future;

absolutely destitute of the sinews of war. All that was necessary has come to him since, as it will to all men who have the courage to launch out. The world is bound, sooner or later, to honor such. But it was up-hill work; for the Salvation Army, at its birth, was everywhere spoken against, and not only spoken against but actively opposed, especially by organized gangs of ruffians, who called themselves the "Skeleton Army." Then their first paper appeared, "The War Cry," a despicable little rag (sold for a halfpenny), without the slightest pretension to literary taste, or even grammar. But behold how great a fire such a little spark can kindle! Now its publications are sold all over the world, at the rate of about a million a week.

I remember the time when Exeter Hall sufficed the Army for an annual meeting, altho even then they made a collection of £10,000 in one day. But now it is a lever that moves the world, with over ten thousand officers in about forty different countries and colonies, and preaching the Gospel in about thirty different languages. Every one of this gallant ten thousand is ready to go at a moment's notice to the uttermost end of the earth. The motto of all these, as well as the twenty-five thousand non-commissioned officers and employees is "*Ich Dien*." And everyone who adopts this motto, becomes, to the extent of his ability, a king among men.

There was another man who has likewise adorned our own generation, viz., Sir George Williams, "the Young Man's Friend." This noble soul might have gone down to an obscure grave, unknown and unsung, had he not set himself early in his career to become the servant of his fellow-man. "Not how little, but how much we can do for others" was the motto of his every moment from the age of sixteen to eighty-four. The astonishing world-wide movement, which began in George Williams' bedroom

with a dozen young men, has increased to such an extent that there are now in existence about eight thousand Associations in forty-five nationalities, with a membership of 750,000, owning buildings valued at about £7,000,000 and the Y. M. C. A. is honored for its good work thruout the world.

There is yet another man whom, whatever our politics may be, we cannot help honoring; a man who started life with no advantage of birth or station or even of education, but who has become, thru the adoption of our motto, a king among men, who is honored wherever the English language is spoken. I refer to the Right Honorable John Burns, President of the Local Government Board. How much he has done for the British working-man, it is impossible to estimate. He has certainly proved and is proving by a strenuous, self-denying life that

“Men may rise on stepping-stones,

Of their dead selves to higher things,”

and to use his own phrase, that “Brains are better than bets and beer.”

And how has this unique man accomplit so much?— It is by adopting the motto “*Ich Dien*” and giving himself to the service of his fellows, that he has achieved and will achieve such great results. We may call the world heartless and cruel if we will, but it is prepared to give great reward to those who will set themselves unselfishly to uplift it, and in any degree to lighten the burden of humanity. Sooner or later it always recognizes its friends, tho very often the crown of thorns comes before the crown of glory.

True it is that in bygone times and in Dark Ages the world has rewarded its truest friends with rack and stake and filthy dungeon, yet a better day is dawning; the shadows are fleeing away. The scales are falling from the earth’s sin-blinded eyes, and the era of Universal Broth-

erhood has begun, for men are beginning to see that we are but molecules in One Great Body, and that the attempt to live separate lives is as ghastly a failure as if the molecules of our own bodies tried to live separate lives; for in so doing they cut themselves off from the life of the Body. Self is an illusion and he whose mind is bent upon following self, follows a will-o'-the-wisp, which leads to a quagmire. For humanity is *one* self, living and moving and having its being in One Divine Unity. And no one has ever found his own highest good, but by seeking the good of humanity, and so becoming a servant of all, for:

“Who injureth others,
Himself hurteth sore;
Who others assisteth,
Himself helpeth more.”

So let us bear in mind always the words of the Blessed Master: “If any man would be *great* among you, let him be your *servant*; but if any man would be *chief* among you, let him be your *slave*.” In other words, we shall be great only in proportion to our success in carrying out the motto “*Ich Dien*.”

“YE MUST BE BORN AGAIN”

BY L. D. N.

. DWELLING on the plane of the spiritual consciousness, man is emancipated from the limitations of sense relations without at all disturbing the relations themselves. He simply realizes and asserts his spiritual supremacy in and over them. Thru his sense nature he comes, to be sure, into outward contact and communication with the elements and forces of the physical world, but in the awakened consciousness of his spiritual being and supremacy,

he subdues and controls them. He stands henceforth to the entire circle of his personal activities and relations to environment in practically the same attitude that God stands to His world—its rightful lord and sovereign. He is perfect, even as the Father in heaven is perfect.

Such a man was Jesus the Christ, and as such he stood before the world the true and perfect example for and representative of the possibilities of all men in the flesh—a twice-born son of God.

This twofold birth is involved, as we have seen, in the genesis and exodus of the human spirit, thru which each soul must pass in the complete fulfilment of its exalted destiny as the child of God. Born first out from Universal Being into individual being in and thru embodiment, then re-born into the spiritual consciousness of being as an individual holding definite and specific personal relations to a world of individual beings and things external to himself.

"The first man, Adam, was made a living soul [an individualized and indestructible self-conscious personality]; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And God said: "Let us make man in our image, after our likeness, and let them have dominion."

In coming to this estate of Godlikeness and the dominion, however, man must pass thru the experience of the twofold birth. The first birth is thru embodiment into the sense world and the sense consciousness of conditioned existence as an individual. The second is the awakening to the spiritual consciousness of personal supremacy as an individualized and embodied spiritual being, holding dominion in and over the sense world, and over all the externals to which the soul is individually related.

The process thru which the soul rises out of the bondage and limitations of flesh and sense, or the sense consciousness and the narrow spirit of self it begets, into the freedom, light and supremacy of the spiritual consciousness, the birth of the second Adam, or "Lord from heaven," is called in the New Testament, "Regeneration." No soul can come into this divine realization without it. "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

With this view of the twofold character and relationship of man, his deific origin, nature and destiny, and the twofold birth involved in his involution and evolution, we have a key to the New Testament doctrine of the first and the second Adam, and the necessity and nature of regeneration and the second birth. The entire secret of attaining unto the spiritual or transcendent and perfect life in the flesh lies in this very law and process of regeneration and spiritual birth.

DIVINE UNDERSTANDING

BY EZRA

"I AM the way, the truth, and the life."—John xiv. 6.

AMID the stress and strain of life, its vicissitudes and trials, how many earnest hearts yearn for knowledge of a way out of the darkness and bondage of Egypt, for a place of rest and peace! Jesus said: "I am the way, the truth, and the life," and, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." No man, with the exception of the Christ, has ever spoken such words, words not only of authority but undeniably positive and clear and spoken with full knowledge and responsibility. Knowing this, we would do well to weigh them seriously and to give them our most earnest consideration—for, they may be the means of our salvation or of our condemnation: "the word that I have spoken this same shall judge him" (John xii. 48).

Many may say: I have read carefully the sayings of the Christ and examined his statements; but on the whole he does not show a vast profundity of knowledge; there are a great many authors, collators of "occult" data and experiences, and searchers of historic records, who show a greater knowledge than he did. Perhaps so—on the surface. But that is as far as the purely intellectual seeker for knowledge and enlightenment can go. Jesus demonstrated something deeper—a knowledge of the human heart from the cause or creative side; a knowledge so deep, so perfect, that none since his time has been able to compass it. Therefore to these misguided ones we

may quote Solomon's advice: "With all thy getting, get understanding" (Prov. iv. 7).

But when one really begins to think of the power, mission and stature of the Christ, one will consider his words in a different light. For, bear in mind, he was able to say from actual *knowledge*, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." In other words, the knowledge of God and of his Christ is eternal life. Search as you may thru all the occult works and mystic lore of antiquity, you will find no statement comparable to this. And further, addressing the Father, he said: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." All men, in some measure, have sought this knowledge—the knowledge of God—wittingly or unwittingly, otherwise God would not have implanted in the human heart a desire to seek and to know Him, when he said: "Let us make man in our image, after our likeness." This is plain: the yearning after God, the desire for an ever more and yet more perfect life, would never have become manifest, if man were meant to be merely a creature of earth-life.

Therefore the important point in all seeking is, to discover a purpose in life, a reason for existence, a reason for the marvelous interplay of forces upon the human mind and will. For there could have been no other purpose in the action upon man of forces of whose origin and power he had no adequate idea, except that he should by their repeated action and interaction and the variety of their peculiar effects upon his mentality and vital powers learn of their origin and power and mode of action, and thus also learn of his own inherent powers to repel and to subdue these forces to his own mind and will, and thus hold them to their proper use. This is the idea and plan of dominion—for without dominion over any and all forces

that can in any way affect his life, man is a pitiable creature indeed.

Therefore, when Jesus said: "I am the Way, the Truth, and the Life," he stated a most literal fact. For how can any one imagine it to be possible for any person not possest of a knowledge of the higher forces and powers of creation and of the laws that govern human life, to escape the thraldom of earth-bound conditions, unless a way was made plain for him by One who had past thru such earthly experience and had attained the stature of Man in the Image and Likeness of God, having dominion over all creative agents and powers? Thus the words "I am the way, the truth, and the life" become more and more potent with meaning and power to us. Viewed from any human standpoint they are invaluable to all who seek God; particularly so as they cannot be set aside, for immediately after, he says: "No man cometh to the Father but by me." None can come to the recognition and acceptance of the Father but by the Way that the Christ came to teach and to point out to all who would learn of the wondrous object and purpose of their creation and who are willing to learn of the Father that they may be like Him. "For every man that hath heard and hath learned of the Father cometh unto me, and he that cometh unto me I will in no wise cast out."

THE NEW LIGHT

BY H. E. BUTLER

It is thought by many that new light has come to the world, but when we come to measure and weigh it correctly we find that it is simply a sleeping, dreaming consciousness awakening, looking about and beholding that which was very obvious and plain from the beginning.

There are many magazines and speakers before the world at the present time and they are all talking about the same thing. Some of them succeed in expressing a greater variety of thought-forms than others, but when we have summed it all up we see they are all talking about the same thing, but few have awakened sufficiently to see exactly what it is that is charming and exciting their mentality. For the real fact is that all forms of life are simply the gathering and forming of various qualities from the one central fountain that we call God, and that some of the Orientalists call the astral. The Bible speaks of God as him in whom "we live, and move, and have our being," as "the fulness that filleth all things." That is to say that all space is filled with that God-life, and the creative function, the sex nature, draws in that life from the Fountain, which produces the love-passion, the sex desire, gives life and activity to the seed and is embodied in the child.

What then is accomplished?—The spirit of God is gathered in and formed into an organism, and that organism becomes a conscious, living, thinking individuality. We read that Elohim said, "Let us make man in our image, after our likeness." The gathering of this life from the

infinite and forming it into an organism lays the foundation from which may grow the fulness of manhood, and may we not say, the fulness of Godhood? because this fountain of mind and life is not only infinite in its fulness, but it is also infinite in its variety. For in this fulness that filleth all things, in this infinite ocean of life and mind, must of necessity be all power, all wisdom, all knowledge. If it is infinite, then it embodies all.

Let us see if we can put these facts together and make a picture that will comprehend all that we have been trying to say for twenty-five years and all that the New Thoughtists and partially awakened men and women of the earth have been trying to talk about. If we can, then we may arrive at something very important, and the only way it can be done—because of the vastness of the subject—is to put it in the form of a statement, as follows:

The all-pervading mind and life that fills all things is formless; it is the fountain from which all forms are gathered and produced. There never was a time when there were not forms, organisms, that were the mind-organs of this infinite life. The order of this infinite life is absolute; namely, it is progression, and the work of creation has ever been in progress. This means that there has ever been a gathering from the infinite fountain of life, and forming it into individual structures, and that these individual structures are sensating, thinking intelligences that have been growing, evolving from lower to higher. In other words, they have been growing into the image and likeness of the mind that gathered and formed them.

This then is man, who has been gathered from the formless and projected into form; who lives, sensates, thinks, grows and develops with the development of his world, the planet upon which he lives; who has now grown to where he is able to take on some of the likeness

of his Creator, and this is the cause of the New Thought, of the somnambulant condition that we call the awakening of the world's consciousness, but when we have fully awakened we shall no longer be mystified by what we call the "invisible," the "spiritual," the "occult." For we realize that the normal state of life is a consciousness of what we are, what we are becoming, what we may become, and of the laws that we must conform to by methods of life that will enable this God-life in us to express itself normally, naturally.

So then when we have fully awakened and realized that the life, the consciousness, the mind, or whatever we call it, that makes up our individuality is gathered and embodied God-life, then we realize that within our reach and all around us is all the mind there is, all the knowledge there is, all the power there is in all this broad universe, and it is only for us to learn how to take it and to use it; and in the taking and using we are growing an individuality. And there is no need of getting old and dying; that is all of error, of sin, of ignorance, but when we begin to live truly in the mind and know what we are, where we are and what we are here for, then death will have no more power over us and we shall realize the fact that we were formed by an Infinite Mind for the express purpose of making of us mind-organs thru which the Infinite Mind may think, act, know and do the work requisite to carry forward this great work of creation and unfoldment. So that there is to be found no place where death is a necessity; on the contrary, death is sin. Life is divine; life is normal; eternal life is natural and even inevitable to a mind that is fully awakened to a consciousness of its real being.

All that we have been talking about for years; all that the world has been trying to talk about, and all that even the Christ talked about when he was here is summed up

in the little picture of man as the mind-organ of the Infinite; expressing His will; living in harmony with His own nature, and being of the nature of God, therefore immortal, eternal, even as God is eternal.

We may ring the changes upon this subject in many different ways to try to awaken the sleeping world, and tho the task is a difficult one, because of their intoxicated sleep, yet we are made to rejoice when we see the slightest success, when we see here and there one awakening sufficiently to take notice to say, "That interests me." Even if we do not know why it interests them, it is a sure sign of sufficient awakening to consciousness to feel the desire to look around and to behold the facts relative to their own existence.

Are we so highly developed that we recognize the facts relative to our existence? Stop a moment to think. We say that the animals do not think; that they act from instinct. How much higher are we of the human family? We certainly are acting only from instinct until we awaken from the dream of instinctive life and know who we are, what we are, and toward what we are developing.

Therefore we pray the God of peace and wisdom who by a word formed us, to awaken his people and to bring them into that eternal consciousness.

BOOK REVIEWS

TREASURE BOX, by Imelda Shanklin, 36 pp., paper, price 50 cents, to be had from Unity Tract Society, 913 Tracy Ave., Kansas City, Mo., is an ideal story for girls, with the motive of mental and spiritual uplift. The booklet is pervaded by the spirit of enchanting wonderment which young folks love, but it possesses a depth of philosophic truth that would repay anyone for its reading. It is richly artistic and vividly picturesque in its illustrations, and we wish it success.

MEMORY: How To Develop, Train And Use It, by William Walker Atkinson. Cloth, 206 pages. Price \$1.00. The Elizabeth Towne Co., Holyoke, Mass. The first pleasant feature of this book is its "get up." The paper is beautifully clean and white and the type all that could be desired. The next point of merit, present on every page, is interest, surprising in a subject ordinarily laborious to the reader. The author easily wins your attention which he correctly claims is the prime requisite to Memory. The most important fact he brings out in this work is, that memory properly acquired is a greater gift than only recollection; it enriches and strengthens the mind, for it develops the imaging faculty, the most important function of mind, being creative. Untrained, unstrengthened it creates evil imaginings of fear, worry and the thousand other uncontrolled ideas that are destructive to health, efficiency and progression. Here he touches upon the real secret of concentrativeness of mind wherein is peace and power, and incidentally he reveals more than probably intended, viz., that memory training so trains the imagination that it strengthens and purifies the mind, so vastly empowers one to be what one wills to be.

YOUR INNER FORCES, or Hints On Soul Unfoldment, by Swami A. P. Mukerji (of India). 90 pages, paper covers. English price, one shilling, address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London. American price, 35 cents, address The Esoteric Publishing Co., Appleton, Calif.

The purpose of this splendid little work is to help you to be more conscious of your real self, to learn to so live, think, feel from that inner, true self, that fear of every kind will gradually drop out of your nature, that you will realize the immortal part of you that cannot be affected by any force adverse to your aspirations and perceptions, and decisions of right; that will render you properly positive by the realization of your status as a son or daughter of God. The graphic vigor that characterizes this author's expression will commend this book to every

earnest reader, for it is the vitality of truth alone that is able to touch its kind in the soul of the aspirant.

His presentation is beautifully brief, so that every salient point stands out clear-cut. The chapters are: The Law of Mental Demand; The Principle of Polarity; The Principle of Rhythm; Cosmic Consciousness; Meditation Exercise. The last chapter is of itself worth far more than the price of the book, tho without it the book would be worth its price, and we suggest that every one who gets this book, should make a special study and practice of this last chapter. But it seems to this reviewer that the affirmation, "I am," used in this Exercise, may be too positive, imparting too much will of fixity; but the simple affirmation "I," has range without limitation, and may induce far greater realization of the true heritage of omnipotence of soul.

THE SECOND COMING OF CHRIST, or *The New Avatar*, by J. Todd Ferrier. 48 pages in paper covers. Price only 15 cents. This amount should be remitted by international postoffice money order to J. Todd Ferrier, Paignton, England. Do not send to Applegate, as it is simpler and quicker to send as above. The author beautifully dwells at length upon the fact that the Coming of Christ is already accomplished, and shall increase, as each soul of earth is able to receive the Christ Spirit. The last fourteen pages of this book contain the author's visions which are uplifting and prophetic. The price is so small, and the work so unique in its devotional purity, we do not believe any will be disappointed.

ROSES FROM MY GARDEN, by Gertrude Capen Whitney. 92 pages, cloth. Price \$1.35. Address Sherman, French & Co., Boston, Mass. This work consists of forty-seven poems of rare beauty which lift mind and soul into the realm of purest idealism of character-perfection. Each poem is most artistically and eloquently objectified by fine engravings especially designed to reveal in form the ideal concept thereunder written. For all, fond of the truly poetic, the most refined loveliness of chastity of mind in language, this work would be a valued possession.

ADNAH.

NOTICE OF CHANGE

THE meetings of the **BRITISH ESOTERIC SOCIETY** are held in the **LECTURE ROOM** of the **BATTERSEA PUBLIC LIBRARY**, **LAVENDER HILL**, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits
Washington D. C., August 1912

Body	Enters	On		
		day	h.	m.
☾	♈	2	0	30 p. m.
"	♉	4	10	27 p. m.
"	♊	7	5	0 a. m.
"	♋	9	7	48 a. m.
"	♌	11	7	51 a. m.
"	♍	13	7	5 a. m.
"	♎	15	7	40 a. m.
"	♏	17	11	20 a. m.
"	♐	19	6	50 p. m.
"	♑	22	5	34 a. m.
"	♒	24	5	58 p. m.
"	♓	27	6	31 a. m.
"	♈	29	6	12 p. m.

☼	♍	23	7	54 a. m.
♂	♈	6	2	25 a. m.
♀	♓	3	10	11 a. m.
"	♈	21	9	57 p. m.
♄	♋	3	6	43 p. m.
"	♌	13	10	4 p. m.
"	♍	22	10	56 a. m.
"	♎	29	9	10 a. m.

On Aug. 1st ♃, ♅, and ♄ are situated as follows:

♃	♊	15°	21'	58"
♅	♍	26	25	21
♄	♌	1	33	49

BIBLE REVIEW

VOL. X.

AUGUST 1912.

No. 11

THE MIRACULOUS BOOK

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

VOLTAIRE, the noted French infidel who died in 1778, said that in one hundred years from his time Christianity would be swept out of existence. But the very contrary has happened, for only twenty-five years after his death the British and Foreign Bible Society was founded, which since its formation has issued over two hundred millions of Bibles, in about four hundred languages, and still continues to send out from its presses one copy every five seconds of the day and night, or twelve copies a minute. In one day (June 1st 1904) no less than eighty-one cases were despatched, representing nine tons of Scripture in twenty-eight different languages.

No one can deny that the Bible itself is a standing miracle, and considering all the vicissitudes thru which it has past, and the attacks that have been made upon it, its very existence is a wonder. But strange to say, while on the one hand it is true, that its inspiration was never so violently and persistently attacked as at the present day, there never was a time when so many independent proofs of its trustworthiness existed.

A century ago it would have been impossible to conceive that so much evidence could have been adduced to prove its historical accuracy. But none can deny that all the recent discoveries in Bible lands that have any relation to Scripture, speak with one united voice, testifying to the truth of its statements. Take, for instance, the treasure city of Pithom, mentioned in Exodus i. 11, which has been discovered at Tel-el-Kebir. The walls of the houses are found to be made of sun-baked bricks, some with straw, and some without straw, exactly in accordance with Exodus v. 7: "Ye shall no more give the people straw to make brick, as heretofore." This is further illustrated by a curious picture discovered on the wall of a funeral chapel at Abd-el-Nurna, in Thebes, which exhibits prisoners hard at work, making bricks and building the walls of a temple of Ammon. Taskmasters armed with clubs watch their labors, and inscriptions tell that they are captives taken by "His Holiness" to build the temple of the god, his father.

Some apparently insuperable objections to the verbal accuracy of Scripture have been cleared up in a most remarkable way by Assyrian discoveries. For example, in regard to "Belshazzar" King of the Chaldeans. (Dan. v. 30.)

Altho we had apparently a complete list of the Babylonian Kings, leaving no gap for the insertion of any other, the name of "Belshazzar" did not appear in it, and to make matters worse, this list gave the name of Nabonidus as reigning at the very time when the Bible account claimed that "Belshazzar" was King. The Bible, therefore, stood alone, unsupported by any known record, until some light was thrown on the subject by the discovery in "Ur of the Chaldees" of some terra-cotta cylinders, containing an inscription by Nabonidus, in which he makes mention of "Belshazzar, my eldest son." This did

not however prove him to be king, but in 1876 a further discovery was made of a cuneiform tablet, written by Cyrus King of Persia, which mentions the death of "Belshazzar" as King, and there is also a legal document dated in the third year of "Belshazzar," which proves that he was acting as regent during the absence of his father, Nabonidus.

This fact also explains clearly that Daniel was to be "third ruler in the kingdom," Nabonidus being the first, and the Regent 'Belshazzar' the second, otherwise Daniel would doubtless have been made second ruler as Pharaoh made Joseph. Thus its literal accuracy is demonstrated.

Both the pride and the energy of the well-known Nebuchadnezzar, King of Babylon, of which the Bible speaks, are attested by innumerable bricks with his name imprinted upon them. Several of these can be seen in the British Museum, together with cylinders of Shalmaneser, Sennacherib, Tiglath-Pileser II. and other Assyrian and Babylonian Kings who are mentioned in Scripture.

The inscriptions of Shalmaneser describe his campaigns against Ben-hadad and Hazael, Kings of Syria. He also mentions Ahab, King of Israel, from whom he captured or destroyed 2,000 chariots and 10,000 men. Of the army of Hazael he destroyed 18,000 men, and captured his whole camp with 1,121 chariots, and 470 battle-horses.

On the black Obelisk in the British Museum there is a picture of Jehu, the son of Omri, King of Israel doing homage to Shalmaneser II. and bringing tribute, as the inscription reads, of "silver, gold, lead and bowls, dishes, cups and other vessels of gold."

All these inscriptions are actual contemporary records and can be seen by any visitor to the Assyrian Department of the British Museum. The cylinder of Sennacherib, describing his expedition against Judah, is most

interesting and illustrates well the grandiloquent style of the Assyrian conquerors, in which he says, "And Hezekiah, King of Judah, did not submit to my yoke; forty-six of his strong cities, his castles and the smaller towns in their neighborhood beyond number, with warlike engines, I attacked; and Captured 200,150 people, small and great, male and female; horses, camels, asses, oxen, and sheep without number, I brought out and as spoil I counted. He himself, like a caged bird in Jerusalem, his royal city, I shut up." The Bible relates how Sennacherib was slain by his two sons Adramelech and Sharezer, after the destruction of the Assyrian army of 185,000 in one night, and that Esar-haddon his own son reigned in his stead.

Esar-haddon who was his favorite son is mentioned in an inscription which Professor Sayce calls the will of Sennacherib.

It reads like this: "I, Sennacherib, King of Multitudes, King of Assyria, have given chains of gold, stores of ivory, crowns of gold, all the riches which are heaps, crystal and other precious stones to Esar-haddon my son."

When therefore we have considered the marvels of its circulation, its preservation and its confirmation we shall have no hesitation in affirming that the Bible is indeed a miraculous book.

WATCH AND PRAY

BY I. L. HARPSTER

THE Master admonished his disciples to "Watch and pray," but he did not specifically state his reason, more than to say, "that ye enter not into temptation." "To watch" implies wakefulness, vigilance, to be alert. "To

watch," as we perceive the Master's purpose, is to control the faculties of the mind with a determined will, thereby enabling us to concentrate upon a single purpose, that purpose being to exclude all adverse thoughts that deplete our energies, that they may be conserved for higher and superior attainments.

Generally speaking, "to watch" pertains to matters external; it implies that something may occur to affect the physical senses, or that something threatens from without. The sentinel on duty is commanded to watch the approach of the enemy. He is not to show partiality to friend or foe, but must challenge all comers, that the army may be safeguarded. Therefore the safety of the army rests upon the strict and faithful vigilance of the sentinel.

The night previous to the Master's crucifixion he commanded his disciples: "Watch and pray, that ye enter not into temptation." On this occasion his disciples were overcome by sleep and it can scarcely be inferred that while they slept they were particularly subject to temptation, therefore the purpose underlying the Master's command must have been ulterior to this; for sleep is but a means for refreshing and recuperating the body and bodily functions.

Unless we examine carefully the workings of the mind we cannot understand what is taking place; for every moment of time is teeming with mentality as varied as the colors and forms in nature, and we are adrift on some current that affects us more or less, that is either conducive or detrimental to our welfare.

That we live in a sea of thought, race-thought, is only too apparent when we come to analyze our states of mind, and in drifting with this tide very often undesirable mind-qualities take possession of us that use up our forces and render us unfit for constructive thinking, which

should make for desirable mental and spiritual growth. It is only when we still this mentality with a determined will and touch the inner mind that we understand what real "watching" implies. It is when the "mind is stayed on Thee," or when our thoughts are centered in the inner mind, that we have entered on the true state of watchfulness.

"To watch" is to guard our minds from intrusion of undesirable mental qualities. These may come from outward mentalities (thought-waves) or they may originate from within, due to past wrong thinking or abnormal habits. It is these adverse forces that hold us in the old order of things, therefore watching, being on the alert to ward off these harmful impulses, becomes important and absolutely necessary for spiritual advancement.

The mind may be likened to our muscles; the more the muscles are exercised the stronger they become; so with the mind: the more these adverse impulses are allowed to dominate us, the more we become subject to their influence and power, and the more the old order of life will control us. A thought often indulged in finally leaves its impress upon our being; this, too, regardless of the nature or quality of the thought indulged in. Then, as these undesirable mental images arise before us, we need to stop them on the threshold, to close our sympathies against them before they gain possession and control over us.

Prayer is earnest, sincere desire. Prayer being desire, is the magnet that draws the needed spiritual quality into our beings; therefore we are told to "pray without ceasing." The honest, devout soul ever "touches the hem of His garment." Earnest prayer, arising from the soul, that spark from the Father of Light, is felt among the heavenly hosts; so the soul's sincere desire in harmony with the Father's Will, causes it to receive freely from his bounteous Love. Fervent prayer draws from the

elements of Life, and if our desires are selfish, the gift received may prove a source for harm. God answers prayers in many ways, and temporal wants received may prove burdensome and a source of care.

Therefore we are told to "Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Master said, "Your Father knoweth what things ye have need of, before ye ask him." This being true, is it not better to trust the Father for such gifts as are for our good and allow Him to be the judge as to our needs in material things? The Scriptures declare that the Father loveth his children and will give good gifts to them. We may pray for wisdom, and this is the duty of man, for wisdom comes from God and he gives liberally to all who sincerely ask.

To watch without praying is of little use. To pray without guarding the door is ineffective. The "eye must be single." The Master outlined the effective way of how to "watch and pray" when he taught his disciples to pray, namely: "When thou prayest, enter thy closet [enter the mind] and when thou hast closed the door [against mental intruders] pray to thy Father who is in secret."

Then we perceive that underlying desirable achievement are vigilance and zeal, or the Master's words, "watch and pray." His words embody a great scientific principle, and when man intelligently unites the two in his daily life, a closer relationship with God is established, and such a one must grow more and more into the likeness of the Father who created him.

THE TIME OF THE END

BY H. E. BUTLER

IN reading the prophecies in the Bible we see there exprest the idea of time, or that at certain times certain results will be accom'isht, but the prophecies are so exprest that it is very uncertain as to the time the events will occur, and why should it not be so when even our calculation of time has been changed several times, showing that the matter of time calculation is transient. Even now there is some talk of making still furthur changes in our ca'endar. Thus we see that time is wholly a thing of men's minds and that we are thrown back upon the succession of events, which is the only absolute method of marking time.

About the year 1843 the Adventists had their birth and they were called Adventists because they had studied the prophecies very carefully, had figured out certain per ods and calculated that the time was due for the Christ to come and destroy the old order of things and to set up his kingdom. Many fabulous stories have been told about what they did while waiting for the Christ to come. It is generally believed that they prepared white robes for themselves and went out expecting to be taken up into the clouds, but this was not so. True, many gave away all their possessions and left their homes firmly believing they were done with the mundane sphere of life, and ever since that time certain of the Adventists have set times, calculated from the Scriptural prophecies, for the coming of the Christ, but all these have past and their expectations have not yet been fulfilled.

The question may well be asked: Why is this so?—In the first place it is so because the Adventists' doctrine is a materialistic doctrine. They believe that there is no consciousness, no real existence outside of the physical body, and from their theory they believe that the same one hundred and fifty pounds, more or less, of flesh that constituted the body of the Christ 1900 years ago will come again in clouds with power and great glory. They cannot realize that God is spirit and that the real is that which is not tangible to the physical senses of the human family.

Here again we are brought face to face with that which has puzzled our scientific men, namely, the fact that a certain number of vibrations of the ether, if you please, or that nameless substance from which all things came, will make things visible, and that beyond that number of vibrations things become invisible to the human eye or even consciousness.

It is only recently that we saw an account of a scientist having discovered that the invisible heavenly bodies that appear on photographic plates are not dark bodies, as had been supposed, but that they are shining with an ultra violet light, which, as is well known, cannot be seen by the human eye because the vibrations are too rapid. This scientist predicted that these bodies never would be seen by the human eye, notwithstanding they make an impression on the photographic plate.

This simply tells us that that which is material and tangible to us is so because it belongs to a certain number of vibrations, a certain state of unfoldment, beyond which it appears as spirit and not as matter. It is also well known that the most highly developed human organisms are the most sensitive and that the vibrations of their life-currents are higher than those of lower development. So that we have abundant evidence, if we carry this

thought out further, that that which we call spirit is more real, being a higher state of development, a more intense life, than anything we know of.

"God is spirit," we are told, and the cause of all things, and if we read the prophecies we must keep in mind that they relate to the cause lying next beyond that which we know as the phenomenal world, notwithstanding all phenomena came thru the cause and the very last result is the phenomena that take place in the material world. That is as tho the force that was sent out had reached the bottom, the lowest round.

That there is a time argument in the Bible that they who are in the spirit may read, is quite evident. For instance, if we take the book of the Revelation of Jesus Christ, pointing as it does to the time when he is to be revealed on earth, we have a marking of the succession of events.

In the first chapter of the book of Revelation there is given a vision of a spiritual manifestation, the descent to earth of the spirit that was in Jesus the Christ. While that spirit will not be felt by all, it will be felt by the highest developed of mankind, the highest developed manhood.

In the second and third chapters we have an account of the messages sent to the seven churches or called-out assemblies, which answer directly to the seven vital centers of the human organism. These messages are the distributing or sending out of the spirit that appeared in the first chapter, to be incorporated in the seven vital principles of the human family, as it was said in another place, "the seven spirits of God, sent forth into all the earth."

The fourth chapter begins with the words: "After these things I saw, and behold, a door opened in heaven." This is as much as to say: After the foregoing has been

accomplisht, after the message has been sent out, then the following manifestation will take place, that is, a spirit vision of the throne of God.

Some of our readers will remember that several years ago we announced in the magazine that the Lord had come to earth as never before. This to our mind was the manifestation in the spirit of what is brought to light in the fourth chapter, and the progress of the influence of that spirit is brought to light in the fifth and sixth chapters, but still it is wholly in the spirit and is implanting in the life of mankind qualities that must ultimate in that which is described in the fifth and sixth chapters, as it is said in the seventh chapter, "After this I saw" *et cetera*. Thus the thought is constantly kept before the mind that the whole system of the Revelation is a succession of events.

In the seventh chapter is described the sealing of the twelve tribes of the children of Israel, the 144,000. This sealing is undoubtedly similar to what the church in early days regarded as conversion or being born again. It is a receiving of the Spirit that inevitably leads to the crowning ultimate, affecting directly the most mature souls, "the first ripe fruit of the earth."

This thought of the succession of events is further carried out in the ninth verse of the seventh chapter, where it is written: "After these things" *et cetera*. Then follows the opening of the seventh seal. During the last few years there has been an opening of revelation to the minds of men as probably never before. Thus the book of the knowledge of God, the method by which we come into harmony with his will, is being made known to the world in a most vital and absolute manner, which all unites in preparing the people who are to become the manifest first ripe fruit of the earth.

In the eighth chapter we are brought to the sounding

of the trumpets. Sound is vibration and vibration is the cause of action and manifestation. The seven vital centers are caused to act by the power of the Spirit, and all that takes place according to Revelation after the sounding of the trumpets and up to that which is described in the thirteenth chapter is now in process of development, as indicated by the facts that we all know so well and many to their sorrow, which are brought to light in the thirteenth chapter, wherein the beast and the image of the beast are spoken of, and we see that all are compelled to worship the beast and to become obedient to his mandate. We read in the seventeenth verse that "no man should be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name."

This to our mind brings us face to face with something definite, something we can put our finger on and say, this is now being fulfilled, for it is well known that no man can do business, can buy and sell in the United States, if anywhere in the civilized world, unless he belongs to the combine. This combine calls our attention to another prophecy, that of our Lord Jesus when he said, speaking of the time of the end of the age, "And in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." And in explaining the parable to his disciples he said, "the tares are the sons of the evil one." In the Revelation, as we have seen, they that are controlling the world, not allowing any to buy and sell unless they have the mark, are the beast, the perverted animal force. Here we have identified, clearly and unmistakably, the worshipers of gold, they that now have control over all the business affairs of our planet, and they are all bound up in bundles; that is, in organized bodies, and are bound to comply with the rules of those bodies.

The work of binding in bundles has been going on until the whole business world is bound up in organized bodies. The so-called Christian and social worlds are also bound in bundles of organized societies, and even to the societies that have held themselves aloof and have sought to know God, the temptation to be bound in bundles is almost irresistible. But to be so bound up in bundles means to be burned. We hear even business men say at the present time: This condition of things, brought about by these combines (these bundles) cannot go much further. We also see by the political world that the people are awakening to the fact that they are being enslaved by these combines, and the spirit of combat, of fight, of resistance, is rapidly growing, showing that the binding of the bundles is accomplished and that the fire has begun to destroy, and we may reasonably say that the gathering of the wheat into the garner, the gathering of the "first ripe fruit of the earth," brought to light in the fourteenth chapter, will soon be an accomplished fact.

We write these thoughts and send them out to you because of their grave importance to you and to all who belong to the first ripe fruit, for our Master said years ago, "Be ye also ready; for in an hour that ye think not the Son of man cometh." It was strange, was it not, that he said, "the Son of man" and not the Son of God? but these are his words and this form of expression is justified in the fact that in the first revelation we have concerning the human family, we read, "Let us make **MAN** in our image and like us." Man has been in the making thru growth and development all these thousands of years, and when the time comes that man is completed, he will be the first ripe fruit and he will establish on earth God's kingdom, formed in the image, the general outline, the appearance (being an organized body) and

the likeness of God. The presence of that body of the human family that answers to the expression "the Son of man," will be "like a refiner's fire, and like fullers' soap." They will not be able to look upon sin with the least degree of allowance, for divine justice will be one of the dominant features of their nature, and justice will say that these perverted conditions, either in organized bodies or in individuals, must die, perish and pass away.

In the perishing and passing away of these conditions we shall probably be brought to what the prophet indicated when he said, "Shall not the day of YAHVEH be darkness, and not light? even very dark, and no brightness in it?" The only brightness in it will be the manifestation of that which was symbolized when the children of Israel came out of Egypt; the Egyptian darkness was so intense that it could be felt, but the children of Israel had light in their dwellings. So the time of the great disaster, the time of the cleansing of the earth from unrighteousness, will be a day of darkness and not of light, "even very dark, and no brightness in it," but the son of man, the first ripe fruit of the earth, will stand as a lamp in that dark place, for we are told that, "The city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the Lamb [the human body] is the lamp thereof."

We repeat, "Be ye also ready." Awake, arise, centralize all your being upon God and his Spirit. Consecrate your life to him and live as if in his presence.

Divine peace be with you.

INDIVIDUAL FREEDOM

BY P. J. WILKINS (London)

VERY few people recognize how much they are influenced by what they hear and read. The whole tenor of a person's mind may be changed for the time being under the influence of a more powerful thought than his own. There is nothing however to be alarmed at in this, so long as we are careful enough not to act on the impulse of the moment. Suppose you receive another man's thought thru reading his book. It appears good and pleasant to you. It may or may not be useful to you, but it will certainly not be useful to you if you allow yourself to live in the other man's thought without taking it to a higher tribunal, the highest you can conceive of. To know anything thoroly is to know it for yourself, and you cannot do that unless you know God and have had an experience of the subject, which has enabled him to give you the necessary understanding.

There is a spirit in everything, a power, a living force that you must experience and learn the use or misuse of before you can overcome the glamour of its appearance and relegate it to its proper place. This is the *beginning* of knowledge. You have eternity to learn in, and nothing but God to care for you on the way. But as you learn you grow, and what you have learnt to use becomes your servant.

Wealth or any other power on earth cannot be controlled to your advantage or the advantage of all, unless it is held entirely subject to the will of YAHVEH. But the will of YAHVEH is directed by the love and wisdom of YAHVEH. It has been right for those who have handled the good things of this world up to now to do so. These persons have been controlled by certain laws, and on the whole they have used the powers entrusted to them

wisely, and therefore we should have no quarrel with the things that have been and still are, as long as they are allowed to be.

But this is only until they are required for higher uses. That is until a higher body of people arise who are able to use them more perfectly, which still again depends upon the "times and seasons" of the earth's unfoldment in the Father's hands.

Few the signs of the seasons are easy to read. A body of people are here who are prepared to give a much more perfect expression to that everlasting prayer, to the effect that the Kingdom of God may be established here, than any who have gone before. The regenerate life brings maturity of Spirit and increasing knowledge of the things of God, and those that live that life will be better able to administer the general affairs of earth than those who cling to the old order of life, not because the ego within them is more active (far from it) but because they are better fitted to follow the guidance of God, whose mind encompasses the whole earth.

So do not fear to enter the "promised land." The "milk and honey" of divine order on earth are for you.

Do not think of the land of Canaan itself as it was or is. That was the world as the Hebrews knew it then and is only a figure of speech to us to-day, even tho that "figure of speech" contain the most wonderful prophecy on earth. Think of the world as it is to-day. You may make a "figure of speech" with any part of it and stagger yourself with the wealth of imagery that every part and parcel of it displays.

The world is a glorious world, full of possibilities from end to end and forever, as soon as we have learnt to use them under the Father's guidance. No one who does not recognize these things and who does not conform his life to them can truly say "I am free."

THE BIBLICAL THEME

BY ENOCH PENN

IF one who had never read the Bible should ask: What is the subject of which the Bible treats? there are probably few who would not give either a very vague or a very spacious answer. Perhaps the most concise answer to that question would be: The Bible is God's message to man. This answer, however, would not give a clear idea of the subject.

The fact that the Bible was written by different persons and at widely different times, and is composed of many "books," to a very great extent hides from the casual reader the fact that there runs thruout it a clearly defined theme with the accompanying subjects that properly belong to it.

The Bible begins with the declaration that the world was created by a body of intelligences called "the Elohim," that is, "the Gods." In the account of creation this body of intelligences is called "God." Always this body is to be considered as a unit: "Hear, O Israel: the LORD our God is one LORD." (Deut vi. 4.) It was the Elohim that said, "Let US make man in OUR image, after OUR likeness." And the purpose in making man is clearly expressed in the words, "Let them have dominion . . . over all the earth." Some of the statements in the Bible are to be understood as being the language of futurity. This peculiarity of speech is referred to in Rom. iv. 17 in the words, "God, who quickeneth the dead, and calleth those things which be not as though they were."

By referring to the words, "So God created man in his

own image, in the image of God created he him; male and female created he them," we perceive that this statement is the language of futurity, for man is not yet like God, he has not yet developed a Godlike character, for there is yet in man much that is animal, not to say brutish. And again, we see that man has not yet attained the "image," that is, the form, the organization, of that body that created him. We say this because the term "man" means not the individual, having a certain shape, but the race, the body of humanity, and the image, form, or organization of the race, with its many nations, religions, parties, orders and other combinations of men, all more or less antagonistic and self-interested, can hardly be assumed to be a copy of the organization of that body of whom it was said, "The LORD our God is one LORD," for in no sense is the race a unit.

The purpose in creation is epitomized in the declaration concerning man, "let them have dominion." And a careful consideration of the Biblical theme will disclose the fact that all the teachings of the Bible from Genesis to Revelation lead us up to the time yet to come when, as given in Revelation, beginning with 144,000, man is to be organized into a body in the image of that body that created him, and begins to dominate all the earth as its God. The relation of these bodies is that of Father and Son. We say this because we recognize that the immediate progenitor of a man is his father, so that body in the heavens that is the progenitor of man is "the Father," the "Father" to whom Jesus so often referred.

The term "God," when used unqualifiedly, is quite ambiguous. Apparently it means simply "power." The many gods of the heathens were mythical intelligences who were accredited with being the supreme power in their own sphere of activity. The term "God" as used in John i. 1, "In the beginning was the Word, and the

Word was with God and the Word was God," evidently means simply "power." And the verse may justly be rendered, "In the beginning was the Word [the word spoken by the Creator which caused all things to be], and the Word was with *power*, and the Word was *power*." For the word of God, "Let there be . . . and it was so," had in it the power to cause to be according to it. So we read, "The worlds were framed by the word of God." (Heb. xi. 3.) While at the well of Samaria Jesus said to the woman, "God is Spirit." And we are told that "In him we live and move and have our being;" that he "filleth all in all;" that he fills the heavens; that he is omnipresent. These statements refer to God the all-pervading Spirit, of whom and in whom are all things. This Spirit cannot be a person, neither a body of persons. Again, the prophet declared, "I saw the Lord sitting on his throne." If this vision is not symbolic, "the Lord" mentioned here was not the all-pervading Spirit, nor the body of the Elohim, but an individual.

When we speak of the teachings of the Bible we do not refer to the historical statements it contains, for it is not properly a teacher of history any more than is "Æsop's Fables" a teacher of natural history. The Bible teaches man his origin and destiny, his relationship to God and to his fellows, and natural and spiritual law. It teaches those laws and methods that man must learn and apply to attain the ultimate determined concerning him, that is, absolute control of all the forces and powers in nature. The manner of control was illustrated in the miracles of the Christ, who declared that "greater things than these shall ye do." This will be the fulfilling of the prophecy, "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Very religious people usually are inclined to despise

knowledge, feeling that their faith is all-sufficient, but faith without understanding is frequently only credulity. By the prophet God said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." Thus we see that in the ultimatum, when a body of men shall become "kings and priests unto God" and shall reign on the earth, they will dominate the earth thru a knowledge of natural and spiritual law. Certainly, without knowledge they cannot be priests, for a priest is a teacher of spiritual facts and laws.

Another very prominent thought running thruout the Bible is that of the Sabbath. The Sabbath is a state or condition; it is a state of rest from labor. We are informed that after the six periods of creation God rested, rested from creation. As a symbol and memorial of this state of rest the Sabbath-day was instituted, in which no servile work should be done. Neither the Sabbath or the seventh day, nor Sunday or the first day of the week, is in itself more than a symbol, a "shadow." It is written in Coll. ii. 16 and 17, "Let no man therefore judge you in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come." This idea that the Sabbath is a symbol of a time to come, prefiguring a state of rest to be attained, is further declared in Heb. iv. 9: "There remaineth therefore a rest [marg., a keeping of a sabbath] to the people of God," showing that the Sabbath is a promise of that rest yet to be attained.

Of the nature of that rest we need not be ignorant. In Heb iv. 1 we read, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." These words indicate that this is a matter of grave importance and requiring great effort to attain. Verse 5 indicates the character of

that rest in the words, "If they shall enter into MY rest," that is, God's rest. Verse 6 declares, "They to whom it [the truth concerning this rest] was first preached entered not in because of unbelief." That is, they did not believe what they were taught concerning that rest. Again, in verse 10 we find that rest qualified, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." These words, "as God did from his," give us a hint of what that rest is. In verse 1 we find express the same thought of the difficulty of attaining that state; and in verse 11, "Let us labor therefore to enter into that rest, lest any man fall [or fail] after the same manner of unbelief." The fact that the state of rest symbolized by the Sabbath requires great effort to attain, as it is so often declared in this chapter, makes it impossible that it should be simply a rest from ordinary work, of one day in seven.

When the plain truth concerning the "rest" which awaits those who are able to attain it was preached to the people of whom the writer of Hebrews speaks, they did not believe it; and it may well be questioned: Will the people of to-day believe it? Will the people of to-day fail after the same manner of unbelief?

The fact that we are to enter into our rest AS God entered into his, that we are to rest AS God rests, shows that to obtain an understanding of what that rest is we must know what the work is in which we are engaged from which we are to rest, the method and manner of it. The statements in Hebrews, chapter iv., forbid the idea that it is physical labor. There is a peculiar statement in Romans viii. 22 and 23, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption

of our body." This is a declaration that all creation, all living things are working together in pain, all engaged in the same work, all laboring to accomplish the same result. One task has been imposed upon every living thing.

Looking abroad throughout all nature we perceive that all living things, from the amoeba to man are engaged in the same round of labor, carrying on the work of generation. They are born, they grow, they reproduce their kind, then die. This is the life-history of all that lives. In the beginning the fiat went forth: "be fruitful and multiply;" this is the labor of all living. The Creator is carrying on his work of creation by generation. And upon all engaged in that work is imposed the penalty, "thou shalt surely die." It is from this penalty we seek to escape, striving to attain "the redemption of our body." The forces impelling to generation are continually acting upon all organisms, urging them to use the substance of reproduction in generation, or to cast it out as though it were an unclean thing, thus defiling the body; thus destroying the body. "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. iii. 16 and 17. See Lev. xv. 16; Deut. xxiii. 19.)

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. viii. 19.) The questions arise: Why do they await this event with such earnest expectation? What is their hope concerning the sons of God?—The hope is the redemption of the body from the penalty of generation—death. Concerning the sons of God we read, "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, for he is born of God. In this the children of God are manifest." Thus we see that those who are able to refuse to be used to carry on the work of genera-

tion, and overcome its power over them, can rest from the labor that is imposed upon all flesh, can rest from their labor as God did from his. The redemption of the body from death means the attainment of immortal life; this the sons of God attain. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." Thus we see that man becomes a son of God by overcoming the power of generation in his body; and the son of God cannot die. When the Son of God is manifested, the hope of the redemption of the race from death draws nigh. We say the race, for after the sealing of the 144,000 of the first ripe fruit there were added unto them "a great multitude which no man could number."

Ever driven onward by the fear of pain and enticed by the hope of pleasure, man has been compelled to think and to act, and so, to develop his powers and faculties of mind and body; and to-day there is here and there one that is able to grasp the truths of the Bible, and to give up generation, to refuse to yield to its impulses, and to overcome its power in his own body. The Bible declares that these few will be gathered together: "I will take you, one of a city, and two of a family, and I will bring you to Zion."

The Revelator describes this gathering in the words, "And I looked, and lo, a Lamb stood on mount Zion, and with him a hundred and forty and four thousand, having his father's name written in their foreheads. . . . These are they which were not defiled with women; for they are virgins." Having given up generation and overcome its effects in their own bodies, they are clean, are not defiled.

The effect of conserving the seed differs somewhat with different individuals, intensifying the faculties active in them. In a general way, in time, it awakens to activity the faculties and powers of the soul, so that one begins to

see and to know in the realm of soul. If one maintains an attitude of outreaching of the heart toward God, with a desire to know and do his will in all things, he will be enabled to penetrate into the realm of spirit and to see and to know the angels of God that are watching over and helping all those who are striving to live the life. In time he will be able not only to see the angels of God but to see and to know even the E'lohim, those that made the world, and Jesus whom they sent into the world. Concerning this fact Jesus said, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent;" and further it is fulfilling the promise, "They shall see his face."

As in days past many refused to believe these things, so to-day, many will refuse to believe. But a body will believe, and will overcome and attain. Of these it is written: "He that overcometh will I grant to sit with me in my throne."

The statement that the Creator is carrying on the work of creation thru generation, implies three things: first, that creation is not yet finished; second, that the Creator has not yet entered into his rest; third, that the statements to that effect are in the language of futurity; said the Master, "My Father worketh hitherto [up to now], and I work." As one who is carrying on a large business and trains his son to take his place that he may leave the business in his hands, so when the sons of God are manifested as a body organized like unto the body of Elohim, the Creator, they will take the dominion over all the earth, and as the Son shall take the Father's place and rule the earth as its God. Thus will be fulfilled the prophecy, "But unto the Son he saith, Thy throne, O God, is for ever and ever." Evidently, then, God's work on earth will not be done until the purpose in creation is accomplisht, and a body of men as sons of God are able to take control of the earth, to govern it as its God.

REGENERATION

BY L. D. N.

THERE are three essential steps in the Regeneration. They are : Intuition, Inspiration and Illumination.

Regeneration is, as has been shown, Spiritual Evolution, by which man as an incarnate spiritual being and child of God, rises, thru a transformation of his embodied condition, from the plane and circle of sensuous limitations, into the full freedom and consciousness of his deific nature and spiritual supremacy of personal life—supremacy in and over the flesh and all his relations to environment, “the liberty of the glory of the children of God.”

This transformation of organic states in the evolution of the spiritual or God-consciousness, may be made speedy, decisive and perfect, or partial, indecisive and indefinitely prolonged, according to the fulness or lack of the determination, faith and consecration given to it.

By regeneration—when complete—the personal ego becomes transformed into the impersonal ego, and the spirit and motives of self are replaced by a heavenly love and charity—the true spirit of divine sonship and brotherhood.

“The old man [Adam]” is put off, and “the new man [Christ]” is put on only by this “washing of regeneration and the renewing of the Holy Spirit”—the renewing of that which is wholly spiritual and divine. Only from the plane of the regenerate life and impersonal ego, can the occult powers of seership and mastery be realized in their perfection, in practical experience.

The universal failure, by students of the occult, to reach immediate and satisfactory results in their efforts at psychic culture and development, is entirely due to

their attempt to reach these results from the standpoint of the personal ego and the unregenerate life. The activities of the personal ego or "natural man" are rooted in self, and originate in the motives of the sense life. The mind must be lifted out of the entire circle of these activities and above the motives of self and sense, before it can act from the impersonal plane and impartial motives of the spiritual life and have the unbiased vision of truth. The biased mind is incapable of receiving, loving and acting from pure, unadulterated truth for its own sake. Spiritual regeneration only will effect this transformation and secure this result.

The unregenerate man cannot in the strength of his own unaided will, wholly free himself from the blinding bias of personal predilection and sensuous considerations. He is bound, therefore, in all his attempts at exercising the psychometric or intuitive soul-measuring power, to project into his supposed intuition and interior vision, some personal prejudice or prejudgment of the sensuous understanding, born of experience under the motives and limitations of the sensuous life in its relations to the outward world. The direct, specific vibrations proceeding from the Father's being, stirring the inmost in our own, can alone awaken in us the sense of the impersonal, impartial and absolute, and this conscious, divine touch and awakening is necessary to regeneration.

The development and perfection of the psychometric power is the first step in a true psychic culture for the attainment of occult seership and mastery; but this is possible only in and thru the regeneration of the personal ego. Divine illumination, under the permanent enthronement of the deific consciousness and spiritual understanding thus reached, is a necessity to the unerring and unfailing exercise of the spiritual gifts and occult powers of the soul. This immediate spiritual evolution thru

regeneration is unfailingly secured by the prayer of faith in consecrated, voluntary union of the personal will in spirit and purpose with the Father.

In this attitude of soul, man is lifted at once thru the regenerative process, under the transmuting touch of the Father's Spirit, out of the spirit of self and the self-enslaving activities and motives of the personal ego, into the realized freedom, supremacy and impersonal attitude of the spiritual life. With this awakening of the spiritual consciousness, these latent deific powers of the soul spring into spontaneous activity and perfection.

LAW, NOT CHANCE

BY G. G.

"Alas! by what rude fate our lives
Like ships at sea an instant meet
Then part forever on their courses fleet."

E. C. STEDMAN.

"Alas," a word should ne'er be used
By those whom high desire doth thrill
And in whose soul is faith diffused
To rightly guide a tempered will.

Ships that an instant "meet" and part,
In truth meet not but merely pass;
And those who meet not heart to heart
Are relatively in this class.

But those who MEET have met above
And ne'er have parted in that home
Where dwells The Spirit's changeless love.
And if sweet recollections come
Farwing'd thru circles they have marched
In dreams alike—when dream they must—
Then it is clear they're upward arched
Where life is more a truth in trust.

*Such are like children long returning,
Who view afar their home light burning.*

THE TRUE SELF

BY HANDA

A MUCH desired step in the regeneration is into that state of being that is not dependent upon the physical body. So long as a person has no consciousness other than the physical, just so long he or she is subject to the ills, weaknesses and disintegrative forces of creation. The object then is to enter, while yet dwelling in your physical body, that very state that you certainly would enter were you, by virtue of the ordinary processes of dissolution or loss of the body, necessitated to maintain. The further object, which is regeneration, is continuously to increase your realization, as long as you live in the body (which may be for an indefinitely long period), of your true self, which never dies, and which in the process of regeneration increases in luminosity and God-consciousness, so that you come to know yourself as you really are—becoming the Mind of God; an Angel (not of wings) of light more or less intense in the purity of its force of mind, and soul-illuminated by the Word of God; verily, the Word of God.

Before we consider any means of attaining this realization of the true self let us first know if it is desirable, the extent of its use in divine order. To attain is to take the first actual step out of the bonds of death. Fears begin to leave you, the last of which is the fear to do wrong, for you will come to find that that is the one only thing that could weaken your realization of your indestructibility and utter independence of this physical existence. You will perceive that the intensity of your realization

depends altogether upon the degree in which you have in you the integrity of God and his Christ; inbuilding the virtues, and accomplishing the transformation daily from death to life. "For to be carnally minded is death; but to be spiritually minded is life," and the persistent process is this: "Resist not evil, but overcome evil with good." This seems most applicable to the evils in one's own nature—to cause them to die and be pushed out by the practice of the Christ in very deed.

Thus the change called death which overtakes and overcomes the people of the world at any time, you have intelligently utilized daily, so that which is of death has died or is gradually dying out of you, and in its place are being built the attributes of the Infinite. Thus will come to pass the promise of Christ: "If any man keep my saying he shall never see death," for the processes of death shall have been undergone by the gradual displacement of the physical consciousness by the spiritual consciousness—the consciousness that means your conscious unity with the eternal Spirit, a consciousness that, when you read passages in Scripture that touch upon your own inner state, will cause you delightful joyousness. And so wherever you enter a truly spiritual assembly or whenever the subject of divine truth is mentioned or discussed, or when you meditate upon Spirit, that within will cause you to be vividly conscious of holiness, uplift and positive life. Perhaps you will also have the consciousness that you have died already to some extent, and that in you is life; and, while that life will impart vigor and youthfulness to the body, this new consciousness is so different from the physical consciousness that once was dominant, that it seems to be the really vital part of you sheathed within a sheath (the physical), but yet the center of that consciousness—the real you—may seem to glow with the

intensity of white fire, some distance from the material body, for such is the sense of separateness. And why attempt to describe this?—In order that if any have not experienced it, this may aid them in inspirationally touching it.

Here also are some suggestions that may be helpful: It is doubtful if such an experience will come to anyone without very great need of it, and then it will probably increase forever as the nature becomes intensified, purified and potentialized by the conservation* of the life-force. It is not likely that one who habitually overeats can have this vision of light and its consciousness, and the sense of separateness and dominion of the body; therefore it is quite necessary to guard against excesses of all kinds, especially of eating and sleeping. We know too that much reading and idealizing might continue for years without helping us to the real thing, which is realization of the truth. And so, the Master assures us: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

A time comes for some when the sensations of the animal body become so pronounced, despicable and intolerable in their menace against the true selfhood, that then comes the desperation that awakens the soul, and its imaging power begins to reach out for the heavenly realm, for release from physical bondage; and this is accomplished without leaving the body, but, as stated before, this YOU functions seemingly some distance from the animal body.

It is well to have some periods of perfect quiet in every day—one minute or ten minutes may often suffice to secure the realization of your true self; and as often as this is realized, so does it continue to grow and become

*For an understanding of conservation read "Practical Methods To Insure Success" advertised on the back of this magazine.

an abiding consciousness. As this distinctiveness becomes more and more vivid, so also the spiritual, real, selfhood controls and preserves the physical from its otherwise many temptations and errors; and here is where passion turns to the pure gold of the divine consciousness, for the body and all its propensities no longer rebel, but serve the mind of God within you. Therefore this discovery of the real selfhood, this stripping-off is very much like death, because you are willing to let all other consciousness and sensations die, and you earnestly search for that other feeling that marks the real you—so pure and holy and separate from all that is of the old, that you yearn for the purifying fire of immortal life, and to stand before Him who knows and who would accept your covenant with Him.

Such action calls for the purest, strongest purpose; it holds the soul up for the utmost scrutiny and cleansing by its own yearning for purity; and everything else will fall away or become gradually subordinate to this spiritual kingdom, which prayer, hunger, thirst, loving devotion, and habitual self-control shall secure for you.

Reading this magazine in a dreamy way will never lead to much; neither does the other extreme of strained, anxiousness or personal will help us to realization; and yet the Lord Christ tells us: "The kingdom of heaven suffereth violence, and the violent taketh it by force." As we see it, it is the force of necessity, a hunger and thirst that nothing can satisfy but the identification of the True Self with the light of Life, which is God.

BIBLE MORALITY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

ESOTERIC writers and speakers have been complained of in regard to the stand they take for sexual morality. This is sometimes referred to by orthodox writers as a side-issue, and the BIBLE REVIEW in particular has been said to mix up erotic teachings with the spiritual in a way that is not seemly. But we question whether, instead of being a mere side-issue, this matter is not one of supreme importance from a Scriptural standpoint, and whether, from Genesis to Revelation it does not occupy the most prominent position. The ordinary Bible reader who never looks below the surface or reads between the lines, as they say, will at once answer in the negative. The object of this article therefore will be to demonstrate that this is that which, more emphatically than any other thing whatsoever, "deceiveth the whole world."

Beginning then with the Story of Eden we find this unmistakably pointed out as the cause of death, toil, pain and sorrow. In the sixth chapter of Genesis, sexual irregularities are shown as the procuring cause of that tremendous increase of wickedness that culminated in the Noachic Flood. And Noah, the only person who, together with his family, of all the Adamic race, was exempted from the destruction caused by that Deluge, is said to have been "*perfect in his generations*;" that is, I take it, perfectly pure and free from all sexual irregularity. If so, then the matter of sexual morality was not in this case a side-issue, but that which made all the difference between death and life; between salvation and destruction.

The Bible deals largely with this matter in the case of all the patriarchs, and their faithfulness, or, on the other hand, their evil example or criminality in this respect has affected not only themselves, their own destiny and that of their own immediate descendants, but as we shall show, of unnumbered millions in subsequent periods of the world's history. For instance, we see Abram, the friend of God, starting out from his birthplace as the husband of one wife, but is afterward induced by her to take another wife, Hagar, from whom sprang those tribes whose hand has been against every man and every man's hand against them. For the scourge of Islamism that desolated the Christian world in the Middle Ages, traces its origin to Ishmael the son of Hagar. Keeping up, as many Moslems do, the remembrance of him every time a boy is circumcised at thirteen years of age.

It would seem indeed that the world has been reaping the fruit of that deed of Abraham for many centuries. For there is no doubt that Mahomet based much of his teaching in the Koran on the foundation of the Bible, and more particularly that of polygamy, of which this event formed a beginning for the descendants of Abraham. We know now that the action of Abraham in taking a secondary wife was in accordance with the law of that country from which he at God's command migrated, for this is proved by the law of Hammurabi.

The example of polygamy was followed both by Esau and Jacob. Sexual immorality is said to be the cause of Esau's downfall and his loss of the Abrahamic birth-right, which meant eventually the heirship of the world. Jacob was deceived by Laban into taking two sisters to wife, which had not been his intention. This number was raised to four by the two handmaids, Bilhah and Zilpah, who occupied the position of secondary wives in accordance with the laws of Hammurabi. Here we may see

the reason of Mahomet's permission to his followers to espouse four wives. And the polygamy which has been its fruit and outcome has caused the sacrifice of millions of lives. Again and again has it led to the destruction of the whole royal house of the Ottoman Empire, and infanticide has been in that unhappy country for centuries, not the exception but the rule, for when the Palace sets the example of the ruthless murder of the whole royal house, what can be expected of the subjects?

But apart from polygamy, the view that the House of Israel held of sexual morality was so high as to be terrible. The two elder sons of Jacob, Reuben and Simeon, thought themselves justified in destroying a whole town of innocent people to avenge the insult to their sister Dinah. In their time we are shown that the punishment of an adulteress was burning—to be burnt with fire.

We may well believe also that the whole future destiny of Joseph hinged upon his virtuous rejection of the wife of Potiphar. Yes, and not only his, but that of all his descendants for all time. For had he yielded then, he would certainly never have risen to be the ruler of the whole land of Egypt and the savior of the whole House of Israel.

Reuben also lost his birthright because of his immorality, which descended instead to the virtuous Joseph. So we affirm that virtue, or the want of it, has power to change the current of the world's history.

Sexual matters formed a large part of the Mosaic Law. Convicted fornicators and adulterers met death by stoning.

Balaam, tho offered great riches and honor, could not speak a word against Israel, nor satisfy Balak, the king of Moab, in any way except by bringing upon the people this deadly sin, which ended in the destruction by plague of three and twenty thousand of Israel, and, in the war

which followed, of the destruction of all the cities of the Midianites with their inhabitants and kings* as well as the prophet Balaam.

At the later period of the Judges we find Samson ruined by a woman, and the whole tribe of Benjamin except six hundred young men, destroyed as the outcome of abominable sexual excesses. The house of Eli was entirely cut off and blotted out, as the outcome of the immoralities of his two sons Hophni and Phinehas, who were both killed in one day; and later on all the descendants of Eli were massacred by Doeg the Edomite, except Abiathar, who took refuge with David.

In regard to David, the curse of his reign was the outcome of polygamy and adultery. Sexuality led to the ruin of Tamar and Ammon; his murder by Absalom, and the adultery of David, to the murder of Uriah, which event weakened and embittered all the subsequent life of David, and tho Solomon the son of Bath-sheba came to the throne and had at first a most glorious reign, yet he also was destroyed thru polygamy, which led to the disruption of his kingdom, the rebellion of Jeroboam, and all those devastating wars which helped greatly to ruin both Israel and Judah. During the reign of Solomon their glory and preeminence had been such, that in succeeding reigns after the disruption their combined armies amounted to 1,200,000. But their power being turned against one another they were continually diminished, and in their divided state became an easy prey to Egypt and Assyria, whereas if they had retained their unity and solidarity, the united Israel might have defied Assyria, Egypt and indeed the whole world, for they would have been the strongest nation, the richest and altogether

*Numbers xxxi. 1-10.

the most prosperous, as was clearly predicted and promised in the Law of Moses.

Solomon made a throne of ivory plated with gold such as had never been seen in any kingdom. His drinking vessels and all the furniture of his palace in Lebanon were of pure gold. And "Solomon was greater than all the kings of the earth in wealth and wisdom, and all the earth sought the presence of Solomon to hear the learning that God had given to his intellect; and all of them brought tribute of articles of silver and gold, and fabrics, and arms, and spices, and horses and mules, imposed year by year." The value of the weight of gold imported annually in the reign of Solomon was £13,646,350, which was then equal in purchasing value to about forty times that amount—that is its present value would be £445,852,000. We can judge from this account that the prosperity of his reign is unequalled in subsequent history.

But all this glory and all this promise was destined to extinction for the one reason—"Solomon was a *philologist*"* and his many wives turned away his heart from God, and Solomon's sun went down in the blackness of darkness; the glory was quenched in blood, for the greater part of his kingdom was given to Jeroboam the son of Nebat "who made Israel to sin." His successors went from bad to worse in spite of repeated warnings, until Israel became worse than the heathen, and Shalmaneser the king of Assyria came and ravaged the country for three years, depopulated it, and replaced Israel by peoples of various other nations.

Judah fared no better, but was likewise carried captive by Nebuchadnezzar to Babylon, and Jerusalem, the city of God and "the joy of the whole earth" was destroyed, together with that temple whose magnificence has never

*LXX. φιλογυνής = woman-lover.

been equalled. In the language of the prophet, Zion was plowed like a field, and became a desolation, an astonishment, a byword, a reproach and a hissing.

And this ruin which had been progressive ever since the days of Solomon was begun in polygamy, which led to the introduction of heathenism of the most degrading and destructive kind, for the worship of all the surrounding nations being that of the powers of Nature and especially that of the procreative powers, it led directly to the destruction of manhood and to every kind of sexual abuse. This is proved, not only by every reference to it in the original Hebrew, but also by recent archæological discoveries in Palestine and Assyria.

THE BASIC PRINCIPLES OF MENTAL HEALING

BY ANNA W. MILLS

WE have come to a period in the history of Religion when theory and dogmas count for little or nothing, and when a realization and practice of Godliness is absolutely necessary, and is required to prove itself in peace of mind and health of body. This religion consists not in a theory or a practice of sacrifice at all, but in a knowledge of truth; in appropriation, appreciation, divine love, right thoughts and moral living.

This teaching is not bounded by creeds, doctrines or forms, but consists in the recognition and development of Godliness within oneself, and the awakening of soul and mind to peace, power, joy and health.

It is not one of future attainment of reward and of bliss, but of happiness and bliss now, and of erasing from the mind any possible suggestion of weakness, failure, or punishment now or hereafter. The logical basis

upon which it is founded, destroys the suggestion of there being in the first place any power that could or would inflict punishment of any kind under any circumstances whatever, and in the second place of there being any cause for so doing, or any corrective or useful result growing out of such an infliction. It teaches instead that all afflictions that are suffered now are the result of non-development by the people who are suffering, and it teaches of a truth and a practice whereby these troubles may be overcome.

The new teaching of to-day relieves the mind of all superstition, such as the ignorant conception of a devil, outside of human consciousness, or of any malicious power traversing the earth, or universe, with the disposition and power to destroy the happiness, peace, and holiness in man, or to influence for evil. It also destroys, root and branch, the dreadful material conception of a place—hell, of eternal damnation.

Healers of disease thru mental methods have grasped the idea of the necessity of at once relieving the mind of fear, having discovered it to be the great disease-breeder. The new religion is a great basis for them to work upon, as it aids them in removing the foundation plank in the mammoth structure of fear in the mind, and its consequent degeneracy. Whatever means can be used thru free, intelligent reason for freeing the mind from fear should be used. Every argument should be brought forward to cleanse from the mind the deadly conception of these monstrous negations having form or place, and to convince it of the utter impossibility of such a foundationless existence.

The mind should constantly seek to awaken itself to new and true ideals, formed from the standpoint of the perfect cause, and to strive to make these ideals take form in the life and experience.

Each one should seek to throw off depression, hysteria, fear and preconceived notions of the past, and at once proceed to form his own ideals and to live up to them, and make them real. Yes, live up to them; not only to say there is nothing against me, but on the contrary, *every thing is for me*, and then try to act and to feel on this proposition as a basic Truth.

The first step to be taken in the way of happiness and the new life, or new religion, is to command perfect peace of mind founded on a true basis, from which standpoint one is able to realize health of body as a sign following. The body cannot be whole when the deeper consciousness of mind is disturbed. The errors and terrors established by means of a false theology are the first to be erased, as they lie at the base of all thought. Nothing has been given power over you. Do not therefore give power yourself to anything to molest or do you harm, either physical or mental, external or internal, either as regards persons or elements.

In the practice of the new religion one will learn to command not only the actions to wisdom and kindness, but to control the thoughts and the temper. The knowledge that one is created for a noble purpose, and in the image of the Omnipotent Good, is a starting-point for self-respect and dignity that leads to self-control.

After realizing the true birthright and Godlike inheritance, the next step to be taken is to command perfect health, if one is suffering from weak or diseased condition of the body.

First, learn to keep in perfect temper. Know that you are created for a noble purpose to be fulfilled now on earth in the body, senses, and surroundings; and let this knowledge destroy depression of thought, self-condemnation and hopelessness, and fill the world of mind with bright, glowing, faithful conceptions on a firm foundation.

As soon as one is convinced of the truth of one's own divinity, this will begin to appear in the body, the feelings and surroundings, and one will begin to demonstrate the health and happiness that belong to this feeling of knowledge and power.

The new teaching arouses one to the sacredness of life, to the worship of life, and to the desire to live. Until one does desire and appreciate life, the effort will not be forthcoming that will make heaven in the feelings, in the heart and home, and in the world—the earth.

There is a superstition in the mind of the race, that the earth and its inhabitants are under a curse, and that in some other place, at some other time—not here nor now—one may hope for permanent happiness and health. This delusive belief is the only curse there is upon the earth and its inhabitants. This alone makes disease, sorrow and death.

The new teaching is the destroyer of all superstitions, and the annunciator of peace to the mind, and health to the body, NOW.

The mind must first take on a new idea of the plan and power of the Creator, and, as a result, this will record itself in the body, which will express a new life, vigor, hope, beauty. This is a law by which creation is carried on—this of thought or idea being the architect that models and remodels the body. There are laws and laws all about us, but they are benevolent when understood. The law of gravitation is one—that which keeps planets in their places, and each from interrupting the courses of others. There is the law of seed-life, and of animal life, each producing after its kind; and infinite laws of nature, persistent, benevolent, changeless.

We can learn from any one of them our title to life, renewal, power, and the possibility of the continuation and perpetuation of individual existence. Our own

heart also will teach us our title and inheritance to life if we trust it. We have an inherent love for life, and instinctively shrink from disease and death. How heart-breaking, sad and abnormal it is! The heart with all its power ceases to pulsate; the blood with all its energy and warmth is cold and motionless in the veins. The face formed for the radiation of all the mental powers, the lips for speech, the eyes to shine and speak with expression, all inanimate and lifeless. Surely, as the Master said, this "is the work of an enemy," which is to be "overcome." The "wages of sin is death," but "the gift of God is eternal life." Let us be faithful and strive to realize Life, the "gift of God."

Chant hymns over the graves and cover them with flowers to shut out the sad sight. It is the best thing the world has known how to do in the past, but let us strive for something better now; and, while our faces are turned in another direction, not waste our time too much in thinking of what has been, and why it has been, or we will repeat the same transaction, and lose the opportunity of doing our best in the present time.

The mind cannot be centered on the past, nor upon the future, and also pay full heed to the present.

Let us ask ourselves, in what better place could we desire to live than here upon earth. The highest and noblest ideas we may have, can be realized here. Do you know of any other place that you would risk yourself in going to? The planet Mars is too hot, and Jupiter is too cold, and the Moon is a barren region. So we might traverse the universe and find no place better fitted for our mental and physical conditions, at the present time, than the planet earth, which has been prepared for us, and so exactly suited to us.

The place called "heaven" is a state of consciousness of harmony, and is to be discovered within the soul,

which will reflect outward conditions of a similar nature. When the mind is free from fear, doubt, hatred and depression, and is directed into opposite channels, heaven will be found within the holy temple of the body, translated as health, happiness and holiness; and no fault will then be found with the earth as its external habitation. It would at least be expedient to abide here until one has attained knowledge of the power to transport oneself to another place or planet without injury, and to be able to select the one most suitable.

These suggestions seem startling to us at first, but we have only to be convinced, aspire, affirm, work, be faithful to the idea of Life and live in each present moment in a place of harmonious thought; we should move as quickly as possible out of the old world of weak and diseased thought into the new world, and renew the new one with stronger and truer thought-realizations every moment until the "former things have past away," and "there is no more sea," as spoken in Revelation. We are in a world of law, and the one law paramount to all others is this one universal law of life, and we are here to conform to it.

The established law of a race-heredity, of error and of doubt, of ignorance and of fear, can be overcome and supplanted by one of faithfulness and righteousness. It can be overcome by the practice of TRUTH, called the New Teaching.

Infantile diseases, chronic diseases, inherited diseases, old age disease, and all manner of diseases that have been practiced, indulged and believed in for ages, may be overthrown, conquered and utterly cast out by the practice of this New Teaching.

The settled conviction of the race that man's allotted time upon the earth is "threescore years and ten," has in

this century been overthrown, and in many instances his allotted time has been doubled. Since this is true, we see no reason or necessity at all for limitation.

One of the cardinal "doctrines" is, "We believe in the resurrection of the body, and the Life everlasting." The mind should arise to a new and truer understanding, which should find expression in normal life and health, and should shake off its "grave-clothes" of doubt and disease, despondency and old age, and instead of these, as the years go by, cultivate faith, wisdom and health, and be clothed with beauty, righteousness and youth. The mind that is faithful to the practice of life, with its true interpretation, Divine wisdom, health, truth, rightness and love, will win the prize of heaven on earth. Both body and mind should rise superior to disease, despondency, and their ultimate, death, and utterly destroy them.

The new religion teaches that now is the time to enter into the joys of the redeemed; the redeemed from sin, disease, sorrow and death.

AFFIRMATION:

"I am born to eternal life. I accept it as my true inheritance from the One Good Creative Power, that made heaven and earth, and all that in them is. I affirm my right to live now in Knowledge, in Wisdom and in perfect happiness and health, and to enjoy the good forever." This is the key-note of the teaching of to-day.

The new religion is as fresh as the new-blown rose upon the bush, with its fragrance, color, and sparkling dew, in the full light of the glowing sunshine.

FURTHER COMMENTS ON
"EVOLUTION AND REGENERATION."

Extract from a letter from
Prof. A. H. Sayce, L.L.D., D.D., D.Litt.

"I have been much interested, and hope the young people of to-day will take to heart what you say about purity in word and deed.

The human race of whom Adam was the progenitor, certainly did not extend beyond the world known to the writer of Genesis, or include any but the white race.

From the Ethnological table in the tenth chapter of Genesis, even the negroes are excluded tho they were well known."

From *The Oriental Mystic Magazine* (Calcutta).

Most of our readers no doubt are familiar with the author's name as he has been, since we started this magazine, a regular contributor to its columns. The volume before us forms a very interesting series of lectures read before a Society formed for the study of the esoteric or inner meaning of the Scriptures, in the light of archæology and other sciences. Since Professor Henry Drummond wrote his "Ascent of Man" and "Natural Law in the Spiritual World" we do not remember any scientist devoting his time and attention to a study of the Bible and Science. Besides such interesting lectures as "Human Origins," "Antiquity of Man," "Creation by Evolution," "Perpetual Youth," *et cetera*, the most practical teaching that appears to us is that contained in the regeneration of the body; and methods are given in the

book itself whereby disease can be eliminated and perfect health maintained.

The discovery made by the author, in his own practical experience, of the extreme importance of chastity and the conservation of the vital fluid, led up to the formation of the British Esoteric Society, and in the concluding chapters some account is given of its aims and objects.

We earnestly, therefore, request all students of religion, clergymen, teachers, and seekers of truth to study "Evolution and Regeneration." It is a most timely work, and of the highest and most momentous importance.

From The American Antiquarian.

This book is a series of lectures delivered before the British Esoteric Society. . . . In the first lecture Mr. Proctor deals with "Pre-Adamic Man." In his second lecture on the "Antiquity of Man" he shows that the Bible directly assumes the existence of Pre-Adamic Man. In the third he traces scientifically "Human Origins," basing his investigations on biology and craniology.

He then takes up the discussion of creation, holding to the thesis of "Creation by Evolution" with which he says: "every known fact falls into line."

The facts set forth in the later lectures upon physical science, and the sex-question should be taught in the public schools in every civilized country.

These lectures have been a real contribution to the sum total of our knowledge.

APPRECIATION FROM LOS ANGELES

We received the following from a correspondent. [Ed.]

It was no less a surprise than it was a pleasure to see Mr. Hiram E. Butler's face among those upon the platform at the New Thought Convention held this month (June) in Los Angeles. We have had the feeling that he never leaves the Fraternity, and therefore never expected to see him upon platforms; but our expectations have been delightfully thwarted in the past week, on two or three occasions, when he spoke at Blanchard Hall by invitation of the N. N. T. C., and again at a meeting on Monday, July 1st at the Symphony Hall. It seemed as tho the people might not care to go on just indefinitely attending public lectures, but the one announced by Mr. Butler for 3. P. M., Wednesday at Symphony Hall was well attended, and an unusually hearty sympathy expressed by the audience to the speaker.

Many who had been constant readers of the books and magazine issued by the Esoteric Fraternity, were present to testify to the practical help they had received from them, and all were glad to see in person the author of "Solar Biology," "Practical Methods," and last but not least, "The Goal of Life"—a compendium of the inspired teachings of this faithful prophet and seer.

Many are looking forward to the lectures announced by him for July 8th, 9th and 10th in Blanchard Hall.

BOOK REVIEWS

PRACTICAL METAPHYSICS FOR HEALING AND SELF-CULTURE, by Anna W. Mills. Revised edition. 299 pp., beautifully printed in large type on fine paper. Price \$1.10 postpaid. Address in England, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London. Address in America, Mrs. Anna W. Mills, 1731 S. Figueroa St., Los Angeles, Cal.

This standard book on Christian healing is based upon the truth that Christ is perfection of life and dominion over all weakness, and that back of the mere idea and intellectual acknowledgement of this fact is its realization—that the Spirit of Christ, to whomsoever will receive it, is such a positive, complete affirmation of pure BEING, that evils and ills of every nature are eradicated from the individual. It is a work that demonstrates the dominion of Christ, the entering of his spirit, and wisdom and strength in one's own soul, whereby he fulfills to each "If ye abide in me, and my words abide in you, then ask what you will, and it shall be done for you." The last chapter of her book is devoted to the acquirement of concentration, not by effort, but by retiring into the quiet of one's own interior, there to feel and to know the truth that makes free. Every one who will live in the truth that pervades this work of Mrs. Mills is certain to be impressed and benefited by the revelation that came to her and which it is the purpose of this book to impart to others.

EXPOSITION OF HEAVENLY TRUTHS Through the Revelation of the Holy Scriptures and the Testimonies of the World's History, by John Nuesch, Malvern, Arkansas. 344 pages, paper. Price 80 cents.

"An undenominational treatise showing forth the significance of the great events in the political and religious spheres (past and present) and the way into the kingdom of God."

NOTICE OF CHANGE

THE meetings of the **BRITISH ESOTERIC SOCIETY** are held in the **LECTURE ROOM** of the **BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W.**, at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

Time of Cusp Transits
Washington D. C., September 1912

Body	Enters	On		
		day	h.	m.
☾	♈	1	4	10 a. m.
"	♏	3	11	35 a. m.
"	♍	5	3	56 p. m.
"	♎	7	5	34 p. m.
"	♐	9	5	42 p. m.
"	♑	11	6	9 p. m.
"	♒	13	8	46 p. m.
"	♓	16	2	51 a. m.
"	♈	18	0	35 p. m.
"	♏	21	0	43 a. m.
"	♍	23	1	16 p. m.
"	♎	26	0	35 a. m.
"	♐	28	9	55 a. m.
"	♑	30	5	3 p. m.

♄	♑	23	5	0 a. m.
♀	♈	9	0	20 p. m.
"	♏	28	6	29 a. m.
♃	♒	4	2	40 a. m.
"	♓	9	3	14 a. m.
"	♈	13	9	38 p. m.
"	♏	18	8	14 p. m.
"	♍	24	10	34 a. m.

On Sept. 1st ☿, ♃, ♅, and ♁ are situated as follows:

☿	♒	11°	46'	52"
♃	♏	17	51	34
♅	♒	27	33	42
♁	♎	1	54	26

BIBLE REVIEW

VOL. X.

SEPTEMBER 1912

No. 12

THE EVERLASTING COVENANT OR KNOWING GOD

BY H. E. BUTLER

IN many places in the Bible we read about "the messenger of the covenant" and "the everlasting covenant," and the Ten Commandments are referred to as the everlasting covenant.

In casting about to discover what thought is the most important to the people at the present time—bordering, as we are, on the great change—we are brought face to face with the teachings of the Christ 1900 years ago. He said, "I came that they may have life, and may have it abundantly," in contradistinction to the life they had, which was dying until they died; that is, until the body died. If that was the exclusive object of the Christ's coming—as it was said in another place, "he hath brought life and immortality to light thru the Gospel"—then we understand that he regarded as the most important of all subjects that which related to the salvation of the body and the inauguration of perpetuity of the body, "For as in Adam all die, so in Christ shall all be made alive." Death has reigned over the world from the time of Adam to the present. So firmly has it held its sway that

the world has come to believe there is no other way but for a child to be born, to grow to the fulness of manhood, then to decline to old age and death. All say that this is the order of human life, but physiologists who have been examining into that question of the death of the body have come to the almost unanimous conclusion that they can find no reasonable reason for the death of the human body.

No one who has freed himself from the rubbish that has been gathered around the teachings of the Christ by theology, can read them without discovering that his central thought was the immortality of the body, and we read in the writings of the Apostles that the last enemy to be conquered is death. We do not think anyone will be so unwise as to say that death is conquered if it destroys the body, which is all that it can do anyway, for that is just the reverse of conquering death—death conquers the individual.

If the last enemy to be conquered is death, then that statement in itself proclaims that the time will come when man will be able to conquer that enemy and will not die.

When we realize that the teachings of the Christ and the object of his coming to earth revolved around the question of the life and death of the human body, then we naturally look for a centralization of his thought, which he gave to us in the words, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." These words are evidently the focalization of his whole Gospel, of the object of his coming to the world, and of the whole Christian religion from its beginning to its end.

The church has talked a great deal about knowing God. When one experiences a decision in the mind to live a Christian life, the church calls it knowing God, but

when we ask the members of the churches to define their idea of God, we find that everyone has a different idea. So pronounced is this that Ingersol said, "A good God is the noblest work of man." Every man has created a God in his imagination according to his own ideas, but how foreign this is to the real meaning of the words of the Christ, "to know thee the only true God," and thru this knowledge to obtain eternal life. The apostle asked, "How shall they believe in him of whom they have not heard?" How can a man put confidence in and consecrate his life to God when God is merely a myth to him?—He cannot and does not.

Thru the development of reason religion has become merely a garment to be put on Sundays and laid aside for the rest of the week.

The message of the covenant must of necessity be to the people a declaration of the most important thought possible to bring to humanity. This message has been brought to your notice thru "The Goal of Life or Science and Revelation" and thru this magazine, and it has seemed to us that that message, namely, the revelation of YAHVEH Elohim to the world as a reality, as an actual personal existence, a personal existence that pays attention to his people and that loves them, can but be the most important message possible to bring before the minds of the people to-day.

If the time of great trouble comes, the time of the passing away of all the old, of everything that man depends on and hopes in, and he is left without any hope in the world, then if he is without God, his case is certainly a sad one. On the other hand, if the time of breaking up and change comes, so that all the interests of human life are destroyed and scattered, then if the human mind can be brought into touch with the Creator of the world as a living, conscious personality that man may meet as he

does a dear friend; that is not only able but willing to receive him as a parent receives a loving child; that cares for him, provides all that is necessary for him, and brings him finally into perfect peace and harmony, then we are bringing a message to the world of inestimable importance. This is the message that the Esoteric teachings have been endeavoring to bring to the minds of the people for the last twenty-five years.

Those who are familiar with the Esoteric writings know that we have been endeavoring to impress upon the minds of our readers the absolute necessity of consecrating their life to God and of surrendering everything to his will, and that we have promised that whoever will thus consecrate his life to God will be caused to know him as we have been caused to know him. Thru this magazine and "The Goal of Life" we have tried to show you who YAHVEH Elohim is; that they are men, yes more than men. You who are men and women of noble mien have a high ideal of what the ultimate of man will be, so noble, so kind, so loving, so gentle, so generous in everything, but all that ideal that you have formed of the greatest and grandest of manhood is dwarfed into insignificance in the presence of him who created the world.

We have tried to show you and to impress upon your minds the law governing all worlds, that progress is everywhere; that men have lived from all eternity and that progress is ever with them; that men have lived, grown and developed to where your highest ideal of God is surpast, and that God who was revealed to Israel in a vague and uncertain way as YAHVEH Elohim has been revealed in a certain and direct way in this the closing period of the world's history. He has been thus revealed in order that you may have life, endless life; as Jesus said, "life eternal." It is not simply for you to believe it and to rest upon that belief, for when the Lord Jesus

said, "You shall know the truth and the truth shall make you free," he meant what he said, that you for yourself shall know God. As it was said in the Revelation, "and they shall see his face," and thus be brought familiarly to know God, even the Elohim.

When we suggest to your mind the existence of such a Body, of which it is said the 144,000 are to be the likeness and the image, to the reasoning mind it gives but little consolation, but by Divine authority we can promise you that if you will carefully read these thoughts concerning the Elohim, their greatness, their grandeur, their love for the world and for you personally, and from the depth of your soul desire to know the truth, the same spirit that revealed it to us will reveal it to you. For you are to know God, not merely to believe what someone else tells you, and you may know by simply letting go of your egotism, your selfishness and by becoming as a little child, earnestly desiring to know God. His Spirit will then be sent upon you and you will begin to know him and you will get an assurance that will lead you to have times of quiet, times of silence, in which the soul will reach out to know more and more of God, and you will be led to dedicate your life to him, to give yourself to him without reserve, only that you may know the right and live in harmony with it.

If you persist in this, God will cause you to know that he has accepted you as his son, and when you have a knowledge of your acceptance then faith will grow in you, and knowledge of his greatness and grandeur will grow in you as you overcome the evils in yourself. Then and not until then will God accept you as his son and, as Jesus said, will say to you, "Son, go work to-day in my vineyard."

In order that man may be responsible for his own acts, according to God's purpose in creating him, he must be

left absolutely free to do what he pleases, within the limits of his capacity, and even God will not transgress his own law. So that a man or a woman may live a good, devout life; may try to do good in every way possible; may be able to inspire from the All-Mind, the all-pervading Spirit and obtain power and wisdom to a limited extent, and yet God, the Creator of the world, will never command or direct such a one. Why?—Because God's law has ordained that man is his own master; but when man seeks God, the Elohim, and makes a covenant with him, promising obedience to his guidance, gives up his selfhood that he may belong to God, and desires to do His will, then when God accepts him in that covenant relation, He has a right to command him and to say, "Go work in my vineyard," or, "Do this," or, "Do that."

When God thus accepts man and relieves him of the responsibility of his own acts, He then provides all the necessities of his life: He watches over him and cares for him as a dear, loving parent; man then has nothing to be anxious for, for in the Everlasting Covenant God says, "I will be your power, your strength, your all." You have then only to obey the leadings of the Spirit and he, YAHVEH Elohim, becomes your power, your wisdom, your knowledge; he becomes everything to you, and this being true, you are accepted as one of the Elohim, and the power of God becomes your power, and thus man obtains "dominion over the fish of the sea, the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." This is going to heaven and living there while still living in the body, and by the power and wisdom of that Infinite Mind we will become co-workers with him to establish his kingdom on earth.

This will be the ultimate of man's existence as man upon the earth; it will not be the end of his progression, but the accomplishment of the declared purpose to make

man in God's image and like him, and to give them dominion over all the earth.

Who is ready thus to give himself to God in order that he may receive God? For in this giving of one's self to God one loses the selfhood, the selfish self and merges self into oneness with the God that created the world. Is it worth the price? Think of it and decide, for the time is short, the time is near when the word of God exprest by the angel in Revelation shall go forth, namely, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous let him do righteousness still: and he that is holy, let him be made holy still." For the time of repentance will be past; the die will be cast and the decision made; the judgment will be set to decide upon all men as they are found. Therefore the word goes forth with an emphasis that transcends our imagination: "Choose you this day whom you will serve."

Divine wisdom guide you.

Note.—We use the Hebrew forms of the word God, namely, YAHVEH and Elohim, because the words "Lord" and "God" have been surrounded with uncertain mythology and vague mysticism and have no meaning to anyone; or rather, they have a meaning that destroys their real meaning, and the mind has been accustomed to it so long that it cannot get away from the mythical meaning that has been imprest upon the very soul-life of the race. It is therefore necessary that we go back to first principles and use the name in its original form, that it may carry with it its original meaning.

SELFLESSNESS

BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.

HE who would write to reach the hearts of men must write with his own heart's blood. Out of "the belly of hell," he must cry; out of the grave of his most cherished hopes and ambitions. For unless he fall into the ground and die, he will abide alone, but if he die, he bears much fruit.

He who aspires to become a savior of men must first become a sufferer. He must not hide his face from the shame and spitting, but give his back to the smiters and his cheeks to them that pluck off the hair.

There are many religions on earth, but none more prevalent than that of Self. Its votary seeks to save his *own* soul, and if apparently he strives somewhat for the souls of others, it is for the same end: to assist the salvation of his own. The god of this cult is not Christ, but Self. Self is hydra-headed; there is no end to his forms and successful disguises.

But every head must be slain; the lower self must be crucified. The fountains of the great deep of the man's being must be broken up. All his fallow ground must be plowed with the plowshare of adversity. He must suffer for the sins of others and be wounded in the house of his friends. For at the root of all true religion lies the idea of self-abnegation, and selflessness appears as the leading and most striking characteristic of great souls. It is the key-note to the Christ-life. The Son of Man came not to be ministered unto but to minister and to *give* his life a ransom for many. So Paul also cries to the

men of Ephesus: "I count not my life dear unto myself;" "I am willing to pour out my life as a drink-offering"—to spend and be spent for you.

But Paul was willing to go further; yea, to the utmost limit of self-abnegation, even so far as to be accurst (anathema) from Christ, if Israel might be saved—just as Moses also was willing to be blotted out of the book of life for their sakes.

And there is no true disciple of Christ who has not, sooner or later, seen the absolute necessity of perfect self-surrender. One may be a believer without doing this, but he cannot be a disciple unless he hate his own life and "renounceth all that he hath." This alone can give the opened ear of the learner; which is wakened morning by morning to hear as one that is taught. (Isa. l. 4.)

Others have to learn from man, but these, who are willing to lay down their lives for the sake of their brethren, have an anointing from the Holy One, which teaches them all things; leads them into all truth, so that they have no need of any man's teaching, because they are taught of God, and he has given them the tongue of the learned to know how to speak a word in season—to speak the word of God, which gives "seed to the sower and bread to the eater." For man cannot live by bread alone but by every word proceeding out of the mouth of God—thru that of the selfless disciple* who has thus become a mouth-piece for God.

The subject is hedged about with difficulty, which can be removed only by that knowledge that comes direct from God, and is the fruit of real experience.

A man may be honored most highly by God and man, but unless he has a Job-like experience in which the fountains of the deep of his sub-conscious self are broken

*Isa. li. 16; Jer. i. 7.

up, he can never see the need of this death of the lower self. I believe Job was intended to be an object-lesson on this point to all succeeding ages. Mark, I pray you, the testimony of God himself to Job's character in the first chapter and compare it with Job's estimate of himself in the last chapter.

The Septuagint says that he was "truthful, blameless, righteous, devout and abstaining from every evil matter." These were the words of God himself in chapter i. 8, and in chapter ii. 3, he adds, "There is none like him in all the earth." Yet Job himself says: I abhor myself "and count myself dust and ashes."

But mark the distinction: in the first place he was compared with man, in the second place he compares himself with God—"Now mine eye seeth *Thee*." The sight of God always produces self-abhorrence. It was so in the case of Isaiah (chap. vi. 5) and Daniel (chap. x. 8).

But can we attain this death of self?—Yes, for our Blessed Exemplar left us an example that we should follow when he "emptied himself; becoming obedient unto death," even to that most ignominious and painful death of the cross. And Paul, the pattern Christian testifies: "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me."*

In our own day we have had many notable examples. And one especially who was known in all the world as being full of faith, testified, "There was a day when I died, utterly died, died to George Muller—his opinions, preferences, tastes and will; died to the approval or blame, even of my brethren and friends, and since then I have studied only to show myself approved unto God."

It means the full surrender of our own will, in all things, and the full acceptance of the whole will of God in every detail, in all its length and breadth and depth and height.

*Gal. ii. 20, R. V. marg

It is to be so crucified to the world that we have no desire, no purpose, no aim but such as come by Divine Inspiration. In the language of Tauler it means "to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge and our affections; that so the soul in regard to any action originating in itself is without life, without action, and receives its life, its action and its power from God alone." As Godet says: "Our natural life and all its faculties with which it is endowed, must be sacrificed, immolated, renounced. This law applies to a pure being and his lawful tastes. All that is not given to God by an act of voluntary immolation bears within it the germ of death." Receiving then every inward and outward trouble, every disappointment, temptation darkness and desolation, with both hands, that is, eagerly and joyfully, we shall find in them our blessed day of prosperity.

THE HIGHER AND THE LOWER SELF

BY RUTH

"AND he said unto them, ye are from beneath, I am from above: ye are of this world; *I am not of this world.*"—John viii. 23.

JESUS often referred to himself as the son of God, and also as the son of man. In the foregoing quotation, however, we believe he was speaking of the son of God: Christ, the anointed one: the Eloah, that descended in the form of a dove and rested upon Jesus at the time of his baptism in the river Jordan. "And, lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased."

We look upon this son of God, to whose perfection we as individuals are striving to attain, as the higher self, the architect and creator of the different bodies in which the evolving soul may get the necessary experiences to

perfect it for the union, or the at-one-ment with this divine or higher self.

This "I am from above," does not reincarnate or pass thru the changes of life and death, but is immortal, a conscious individuality, the "Word that was with God from the beginning," and yet is always in touch with the soul that is evolving under its watchful care and divine love. It is the "book of life;" in it are recorded all the experiences thru which the human soul has past in its countless incarnations.

In the Bible record of the birth, life and death of Jesus the Christ, "the first ripe fruit," "the first-born among many brethren," we have a graphic account of the manner in which the son of God, or the higher self, descends and becomes one with the perfected human soul, who, thru desire and aspiration "ascends to meet the Lord in the air," as it is said, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (Thes. iv. 17.)

In the garden of Gethsemane, however, we see how the soul of Jesus was in agony because of the ordeal thru which it must pass, and he prayed to the Father that if it were possible "the hour might pass from him." And in the still darker hour upon the cross, when the higher self, or Eloah, withdrew, that his body might die, the human soul of Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark xv. 34.)

It would seem from this account that "the son of man" had up to this time hoped that those whom he came to save, would believe his words, that—"Tho a man were dead, yet shall he live again," and that his death upon the cross might thus be averted. And tho he laid down his life and rose again from the dead, that he might prove to

sinful, doubting man, that he came to teach immortality in the flesh and to save them from death, even then they would not believe and do not to-day. "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in *because* of unbelief." (Heb. iii. 18-19.)

When we consider the cause and manner of Jesus' death, can we imagine anything more cruel than the words with which his slayers taunted him? "He saved others, himself he cannot save. If he be the King of Israel let him now come down from the cross and we will believe him." (Matt. xxvii. 42.) But he knew they would not believe. Had he not done many mighty works among them, and they believed him not?

"YE ARE FROM BENEATH."

Doubtless in this instance the Lord Christ was speaking to—and of—the undeveloped tho evolving souls of men. that, springing from the lowest form of matter, had gradually ascended thru the mineral, vegetable, animal and human kingdoms, but were as yet too gross to be in the slightest degree conscious of the overshadowing presence, altho in all the countless ages of their development they had never been detached from the higher self, the son of God; for if by any means this had occurred, the soul that was coming up by the process of evolution would have lost its individuality, and returned to first cause.

Before the soul reaches the human plane of development there is less chance of its losing its hold upon the higher self, but with the gifts of free-will, the power to reason, and a finer and more sensitive body with its animal propensities, it literally walks thru the valley of the shadow of death. In the Scriptures we read, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and

body in hell," or oblivion. This is the "second death," the first being that of the body. In other words, fear to weaken the life-forces by dissipation or excesses; fear to lose the vital fluid in any manner, for in it is the germ of immortality, and when conserved and transmuted gives the power to cognize spirit, and is the means by which the higher self may lead the human soul on to perfection and at-one-ment with itself.

Referring to the Scriptures again we read, "There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (I. John v. 16-17.) Can this sin unto death be other than the loss of the vital fluid for sense gratification? For this destroys the health of the body, the integrity of the soul, and the spiritual consciousness. Complete conservation is the first step toward the Christ consciousness, for it is the forging of the chain between the lower and the higher self; but all the impulses of the lower nature, selfishness in all its varied forms, hypocrisy, deceitfulness, including self-deception, the love of personality, everything of this nature must die as completely as the prototype, the human body of Jesus upon the cross. Without this, conservation will produce a Lucifer and not a Christ, for if the lower self persists in its evil ways, the higher self will desert its age-long child, and will leave it to the mercy of the spirit of the earth from which it sprang. But the promise to the overcomer is—"He that overcometh shall not be hurt of the second death." (Rev. ii. 11.) The order of generation will be reversed, and he that came from beneath, united with the higher self, the son of God, will prepare a body that will be acceptable to YAHVEH, God of hosts.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalm xxiii. 4.)

THE BUILDING OF THE TEMPLE

BY I. L. HARPSTER

IN the building of the great temple to be erected to YAHVEH, diversified mentalities enter into its construction. There are no two mentalities alike, and yet, when the temple is completed, order, beauty and spiritual harmony must pervade it all. In this great undertaking a work is involved whereby a "living stone," an individuality, is morally and spiritually tempered that it may affinitize with other "living stones" so prepared, that the spirit of YAHVEH may find free expression thruout the entire body or temple.

It is said that during the construction of King Solomon's temple there was not heard the sound of an ax, hammer or any tool of iron, the stones and other material for its construction having been prepared without the temple; and it is further said that each part fitted together with such exact nicety that it had more the appearance of the handiwork of the Supreme Architect of the universe than that of human hands. When we come to consider what this means, namely, that each part fitted together with such exact nicety, we realize that the workmanship must have been perfect in all its parts, for unless this were true the temple could not have taken on perfect order and form, nor been brought to completion. As King Solomon's temple was but a type of the spiritual temple, it must be seen that in the true temple, perfection must exist thruout. And as King Solomon's temple agreed one part with another in order and beauty, so must the true temple of YAHVEH agree in mental and spiritual harmony.

The Apostle Paul in speaking to the followers of Jesus described the order of the temple as follows: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." (Romans xii. 4, 5.) When we come to analyze Paul's statement we are impressed with the realization that in order that we become members of Christ's body, the great temple of YAHVEH on earth, with all the diversity of natures, there is some power or force that must unite this body whereby order and harmony may prevail. It would appear that with all the myriad differences of natures, their confliction of ideas and interests, order and harmony would be impossible. But this apprehension is unfounded, for the conflicting ideas and interests may be neutralized thru the Spirit, in similitude to the arrangement of a vase of flowers. While some of the flowers may present no beauty to the eye in themselves, yet when blended with others they not only take on beauty and harmonize the whole, but by contrast they give added prominence to the more beautiful ones. So from this it will be seen that each flower is important, bearing its relation to the others that beauty and harmony may prevail thruout. As this law holds good in colors, so in the spiritual realm the same law prevails.

Each individual qualitates this great temple with his own innate nature, and when this nature is tempered by the divine Love of God we have diversity in unity, and it is this diversity of natures that is required to make up and to beautify the "great temple."

As we learn that God is LOVE, and that each one is a part of that great expression, we the clearer see that harmony is not only possible but it is the true order of life.

This pattern of the heavens can be further understood thru the image of our own organisms. Every part of the

body is essential. Some members have one function to perform while some another, and yet thruout the entire atomic field, order and harmony prevail. One member of the body may not be as comely as another, yet the uncomely member may be equally important. One member does not war with another, but there is perfect poise and harmony thruout. It may seem more difficult of comprehension when we come to deal with separate individual bodies, but the thought is, "One in Christ." This mystery is possible only thru the dominance of the Christ love. Each individual is but an atom, and each an atom of the "great temple" of YAHVEH. And as Divine Love is the quality of spirit that moves this body and each member is affected thereby, harmony must exist within the temple-body, the same as the atoms unite in poise and harmony in the separate or individual body.

Then as we observe that the one dominant principle required to bring the "great temple" into order and form is the Christ-love, we have not only an individual work to accomplish, but we need to vibrate that Love, which enables each to give and to receive, placing us in that current of Christ-love where we may feel the thoughts of others, and feeling them and understanding them attune our lives to theirs, that harmony may prevail and enable all to come into divine order, whereby the "great temple" of YAHVEH may become a verity upon earth.

THE "TITANIC" DISASTER

BY P. J. WILKINS (London)

It is only right and proper that the Esoteric People who are to form the true Church of God on earth to-day and who are chosen to take the place of existing bodies of religious or other doctrines, should have something from the Father regarding the cause and lessons of this great shipping disaster.

It goes without saying that the Captain and officers of the vessel did not heed the "still small voice" of God that would have given them warning of the danger toward which they were steaming. They were out of touch with that interior guidance that always brings our minds to attention when danger is near.

There is a lesson to all the world in this tragedy, for it is a product of the conditions in which everyone is immersed and to which all men contribute their share. We have no right to censure Captain Smith. As a man he did his duty to the last, as did the majority of his officers and crew and the ship's passengers. We have no right to censure that man who held a high position in the Company that was responsible for the building and control of the ship, and whose simple duty it would have been, had he really filled the exalted position he held, to stand by his Captain to the end. We have no right to censure him, for few there are in any exalted position to-day who are worthy and can be relied upon to pay their semi-regal dues. We have no right to censure any of these unfortunate men. We applaud whatever virtue and courage they displayed at the bitter end.

When we say that "the still small voice" of God remained unsought and unheeded, we find the cause not

only for this one disaster but of all disasters to the human race. Those that are past are "dead and buried," but our lesson is to be learnt in order that we may avoid disasters in the future.

The mind of each one is often preoccupied and distraught because the conditions under which we live and are governed are obscure, worrying and uncertain. Those who neglect the "still small voice," and they are practically all our leading men and with them the majority of the inhabitants of this and other countries, do so not only at their own risk but also to the risk and danger of all civilization.

As writers in this Journal have pointed out so many times, the world is in the hands of men who do nothing but tinker with the welfare of the people, and complicate existence more and more. They know not God and his laws and are trying to embody on earth their own immature conclusions and desires, and so saddle all of us with them. They are false prophets all.

Yet it is given to men to know and welcome the silent voice, to know and accept the warnings and kindly advice of God and his angels, if they will give their hearts and lives to him. Those who live the regenerate life and overcome generation are the first to know God and therefore the best fitted to rise to eminence here.

The Scriptures are literally true where we are told that if men will not harken to the voice of the Lord, all kinds of unpleasant and unnatural things will happen.

We all recognize that the mind of any man is fallible. A strong man may be developed to a very high point, both by reason of long years of experience and natural ability, but there is a limit to his own power of thought and preparedness. When we feel ourselves getting to this stage we are very much tempted to "chance it, and go ahead" and rely perhaps upon the immunity from past

dangers that we have enjoyed. We "trust to luck." This is a true picture of the highest point in the mind of any man who has not learned to know the voice of God, and such a condition of mind spurs men on to greater and greater efforts in every sphere of material effectiveness.

There is no subject of general importance now under discussion or enquiry that is likely to yield refreshing fruit for the benefit of the world's inhabitants, except the esoteric teachings and their relation to the Fatherhood of God and the duties and teachings of his children. All other questions are simply a matter of evolution and experience regarding material and mechanical progress. We may have as much of this as we like, but if we have not God and his angels to guide and advise responsible men in their various departments at the times and seasons of their need, we cannot expect to escape such unfortunate incidents as this.

Bible Review has not failed to call attention to the fact that the stress and strain of modern life is so great that the interior senses are hushed. The noise and clamor of every-day life extends from Europe to America and oppresses the mind of everyone. It really interferes with the normal workings of our souls and blinds us to the danger we court. "He that hasteneth with his feet sinneth." There is a mental and physical haste to do something or anything that makes the world stumble and fall continually. Men, as Martha was, are "careful and troubled about many things," too many ideas and distractions.

The questions of boat-accomodations and of water-tight compartments, are a matter of common sense, experience, and mechanical invention or ingenuity, but direct responsibility in positions where the lives, livelihood or general welfare of others is at stake, rests between God and the individual, and when these work and speak together as

friends, as indeed they may, when all those who undertake big responsibilities are so united with God and occupy their true sphere on earth, all things will move forward safely and peacefully, and the hearts and lives of men will be blest.

That God is preparing his people to this end there is not a shadow of doubt.

IMMORTALITY

BY ELLA WHEELER WILCOX

“Immortal life is something to be earned
By slow self-conquest, comradeship with pain,
And patient seeking after higher truths.
We cannot follow our own wayward wills,
And feed our baser appetites, and give
Loose reign to foolish tempers year on year,
And then cry, “Lord forgive me, I believe,”
And straightway bathe in glory. Men must learn
God’s system is too grand a thing for that.
The spark divine dwells in our souls, and we
Can fan it to a steady flame of light,
Whose lustre gilds the pathway to the tomb,
And shines on thru eternity, or else
Neglect it till it glimmers down to death,
And leaves us but the darkness of the grave.
Each conquered passion feeds the living flame;
Each well borne sorrow is a step towards God!
Faith cannot rescue and no blood redeem
The soul that will not reason and resolve.
Lean on thyself, yet prop thyself with prayer.
All hope is prayer; who calls it hope no more
Sends prayer foot-sore forth over weary wastes,
While he who calls it prayer gives wings to hope,
And there are spirits, messengers of love,
Who come at call and fortify our strength:
Make friends with then, and with thine inner self;
Cast out all envy, bitterness and hate;
And keep the mind’s fair tabernacle pure.
Shake hands with Pain, give greeting unto Grief,
Those angels in disguise, and thy glad soul,
From height to height, from star to shining star,
Shall climb and claim blest immortality.”

MASTERY OF MIND

[Copied from *Voice of Freedom*]

THE mastery of mind constitutes real manhood or womanhood. It is the solid foundation on which the superstructure of character is built. And it is the one virtue which should be earned by persons in all walks of life. Yet how sadly do we neglect this in various ways.

To not a few it brings a very vague and indefinite idea. Many others are not convinced of its importance in our daily life. Many again, tho convinced, do not know how to acquire it.

In the Western countries people are not brought up in the idea of a soul having separate existence from the mind. Confusion or rather identification of the soul with the mind is almost complete in many cases. Naturally the mastery of mind appears as meaningless to people who are not trained along that line.

The mastery of mind implies the dual idea of a master and a servant. It is not meant that mind is the master, but that mind is to be mastered. Who is going to be the master here? The soul of man should bring the mind under its subjugation.

The senses, its assistants, bring so many impressions of the outward world to the mind. And the mind controls us by means of those sense-impressions. We do not know what to do but to obey implicitly the commands of the mind in the form of impulses, peculiar desires, undesirable habits, *et cetera*. By gradual submission and habitual dependence we reach a stage where it becomes almost impossible for us to go against the mind.

And what is the result of such slavery to the mind? We are dragged into the abyss of worry, anxiety] and misery, and thus life becomes burdensome and useless.

Is there no way out of it? Is there no escape from this peculiar slavery of ours? When it is certain that we bring about this state by our own folly and ignorance, we can avert it, if we work steadily in the opposite direction. Do not curse your ill-luck nor lay blame at the door of any imaginary beings, rather blame yourself and take proper steps to avert the situation before it is too late.

Begin disobeying the dictates of the mind and asserting your own power. Your soul, *i. e.*, you yourself must be the rightful king of this domain, and mind ought certainly to be under you.

The mind, assisted by the senses, will rise in rebellion against you, but never lose courage, wait patiently and never yield under any circumstances.

How intricate is the working of the mind! It will come to you in different garbs. This devil of devils will appear before you as an enemy, will demand submission, at times, at other times will beg and coax you to follow its will. But let this be *your motto*: "Never yield even in little things." Try to direct the mind along right channels with patience and perseverance. Gradually the position will be reversed. The mind completely mastered will help you attain divine peace that passeth all understanding.

THE SUPREME POSSIBILITY

BY L. D. N.

MAN in his inmost and essential life is one with God. In the combination of his faculties and functions, which constitute his organism and form, he is a personal identity and individuality, and as such, differentiated from the Parent Life in the consciousness of this personality. This substantial organism of combined powers and functions, was a necessity for the establishment of a separate and distinct personal consciousness. The evident object, therefore, of the existence, development and perfection of the human organism, beginning with the more external and ephemeral, and rising to the internal and indestructible, is for the bringing forth and external embodiment of the attributes of pure spirit, in the self-conscious personalities of men as children of eternal Love and Providence. It is the coming forth of that which is within and permanent, to dominate and use that which is without, for developing and perfecting the organism and the personal life. This constitutes true growth in man, in harmony with the divine and universal order.

The human consciousness, however, being at first awakened only to a recognition of the outward world by the combined activities of the mental faculties on that plane, must be brought to the recognition, also, of this higher truth before the soul in the exercise of its freedom of choice and volition, can intelligently co-operate with the indwelling Spirit of the Father to this end. Man certainly has the inherent capacity, by virtue of his three-fold nature, not only to dwell in the outward world and

become familiar with and possess its treasures, but also to step behind and within the veil of materiality, and master the secrets and possess the treasures of occult knowledge and power, and also to enter into communion with the master spirits of the ages who have attained victory, honor and immortality in the world of mind.

Infinitely more and above all else, is that supreme possibility—when man shall awake to its full recognition and set his heart upon its realization—of entering thru his inmost or spiritual nature, into conscious unity of life, and unfettered communion and fellowship with the Father, and with the vast and mighty Brotherhood of those who have risen into this conscious oneness of life in God. Thru this inward communion and fellowship, by thus partaking consciously of the One Supreme Life, he will bring the fulness of the Divine into every part of his being, and crown every power of mind and heart with its superior attributes of wisdom, goodness and power. This will confer on him all the gifts of the Spirit, and clothe him with power to overcome and to enter into his dominion and thus fulfill his destiny as a child of God.

MERCY AND LOVE

BY ELI

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your mercy is as a morning cloud, and as the early dew it goeth away.—
Hosea vi. 4.

EPHRAIM means “two-fold increase.” We increase in everything but in mercy; it is as the early dew, it goeth away. “Therefore saith YAHVEH, have I hewed them by the prophets.” God desires mercy in man and a knowledge of Divinity more than sacrifice, and the riches of His glory will never be made known until we grow into a vessel of mercy.

Mercy drops into the soul of man from God, who is the seat of mercy, for whatever the son seeth the Father do, he will be induced to do likewise.

Life is not worth living without love or mercy. They are twin sisters; they heal the hearts that are almost broken. It is not such a great thing to speak a tender word. Tender words will in return give pleasure to the soul that speaks them. For if we thru words of kindness show compassion to a brother, they will sound as the sweetest song to his sensitive soul, and thus increase his peace, and refresh and renew his joy, and this cannot help but increase your own joy. But an unkind word—a look even—may sometimes crush him. It wounds the heart that is seeking God, for God is love. How quickly does it create a gloom that does not easily depart from his face. How quickly does it cause a face that is lit up with smiles to become clouded and it seems as if the soul is brought down to its darkest hour, sometimes never to rise again, for it withers, it destroys that which is God-like in the soul; it causes it to droop and to sink its head and wings as if it would drop downward like a wounded bird falling to earth. Especially is this so if there is a regenerate force behind the crushing word.

Were it not for the mercy that flows from the Fountainhead of all mercy, that relieves the miseries of those that seek Him, and punishes man if punishment is necessary—according to divine law and justice—it would be impossible for man to enter into a higher state of consciousness.

Can love exist without mercy?—Never. Man hath not love if there be no trace of mercy in his make-up, be he ever so faithful in the duties of life.

The gentle and humble man of Nazareth walked the earth as the highest expression of divine love and justice. Mercy followed him from above. He would soothe the

sufferer and heal him. He pitied those that thought they could hinder his work, for he said, "Father they know not what they do," He said in substance, "I came not to destroy, not to tear down that which my Father hath built up, but to bring men nearer to the Father, and to teach them how to live in harmony with divine law.

Could we take a peep into the past ages and view the unfoldment of another's soul, from its infant stage up to the present, we should find that man's soul is very deep; it has the depth of the ages behind it. We cannot criticise or condemn the action of another, for it is the expression of the nature of his soul, and its depth can be reached only by its divine Creator. Stars and planets may perish, but the soul will live; it will grow deeper and deeper. Therefore every word or deed of kindness that gives joy and peace to another and thereby thrills your own soul, will not easily perish from your memory, but you will be able to recall it and think of its joy: you will say in the ages to come, "I feel it still."

Love and mercy are brought to us in thought; they will flash into the mind when it becomes necessary for us to express them. Let us fit our minds so that these holy principles may dwell there.

When manhood is in its youth, love appears far away. The soul alone can meet love; softly and gently it steals nearer as we seek Godlikeness. The language of love becomes the language of the soul and every act will express love. Only thus can we taste of love; only by our acts of kindness will that sacred flame be stirred and fed.

THE LYING SPIRIT AND THE CREATIVE WORD

BY ENOCH PENN

IN speaking to the people at one time Jesus used a very peculiar expression. He said to them, "Ye are of your father the devil, . . . for he is a liar, and the father of it." Again during the same discourse he said, "If I should say, I know him not, I shall be a liar like unto you." (John viii. 44 and 55.)

At another time Jesus said, "Ye have no life in yourselves." That is, they lived because they were caused to live by a power outside of themselves. This power outside of themselves that causes men to live is the world-life. If men were withdrawn from this world-life they would die as fish do that are taken from the water.

Men act somewhat as a wind-mill: when the wind blows against the mill it turns; so do the vital currents of earth-life cause man to act, and the mental currents impinging upon the brain, the thinking mechanism, cause thought and consciousness. Sometimes a thought forces itself thru one's brain and will not be refused admittance. At times one tries to stop a train of thoughts, but in vain. Sometimes one would think, but cannot. Ofttimes we try to change our feelings, but are helpless. The answer to the question, Why is this? is given by the Master in the words, "Ye have no life in yourselves," they are as an unborn child. In other words, men are caused to live, to think, to feel and to act by a power outside of themselves. Nevertheless man can and does obtain a certain degree of control over this life that causes him to live.

This world-life which causes all living things to manifest itself according to their capacity, has certain character-

istics which are manifested by all men living by it. The most prominent characteristic is the impulse to generation. Another very strong, but not usually perceived, characteristic is deceitfulness. Just as the impulse to generation is urged upon all, so also is urged upon all the lie, "Thou shalt not surely die."

Without doubt all that are given to introspection and to self-analysis have perceived this lying tendency in themselves. For as Jesus called his hearers "liars" indiscriminately, even so the Psalmist cries, "All men are liars."

The statement, "All men are liars," has occasioned at times much merriment, and it has apparently never been taken very seriously; but the fact that Jesus reiterated the thought should cause us to consider if indeed it be not true. How often in expressing a fact one is caused to "hedge" just a little. For the lying spirit in which we live, which causes us to live, which said to our first parents, "Ye shall not surely die," is in us all.

There are many noble, upright ones who would scorn to tell an untruth, who would suffer imprisonment rather than say that which they know to be untrue, but in a case where an error has resulted in distress or loss, and blame attaches to a number, how even that noble, truthful one will find an excuse for the part he has played, that part for which he is responsible, in fact will not be wholly truthful to himself. How often those who will not lie to another will refuse to see an unwelcome truth and will lie to themselves.

The thought, "Thou shalt not surely die," in its many phases has caused us to shut our eyes to results and to do so many things for which afterwards we, even as did Adam, sought excuses. For the lie is in man's blood, and he is brave indeed that can overcome it and tell himself the plain, unvarnished truth at all time.

He who is courageous enough at all times to tell him-

self the truth, no matter how bitter, no matter how humiliating, is courageous enough to tell the truth to his fellows.

Since then we live in a lying life, since deceit is one of the fundamental characteristics of the life that causes us to live, how shall we escape this lying influence? Where is the truth to be found?

In his prayer to the Father, Jesus said, "Thy word is truth." Again Jesus speaks of "The spirit of truth whom the world cannot receive." Apparently the term "the world" as used by the Master meant all those that were not following his teachings. As much as to say, "If you follow my teachings you will be enabled to receive the spirit of truth, you will begin to live from a life in which there is no deception."

If we consider the statements in Genesis concerning God's word, we find that the word was the power that caused to be. "And God said . . . and it was so." The power that is in a word is the life and mind and will of the speaker. Therefore we see that the power that will make man that which he is to become is the word, "Let us make man in our image, after our likeness." This word, or thought of Godlike man dominating all nature by the mind and will, is implanted in the reproductive substance from which he sprung. So then since God's creative power is in the substance of reproduction and that power is the life and mind of Him who cannot lie, those that retain within themselves that substance containing the word of God shall become in themselves the embodiment of that word; the embodiment of the life of Him who cannot lie. This being true, then those who for any reason part with this substance also part with the impulse and the power to become according to the creative word that is in it; when it is lost, the power to become according to it is lost.

The statement "The Lord sent a word into Jacob and it hath lighted upon Israel," illustrates God's method of carrying on his work. Not only does the word embodied in the reproductive substance contain the power to become according to it, but it is qualitated by all the characteristics of the speaker, and therefore wholly free from all the impulses to generation, all deceit, all selfishness and from every evil that belongs to the carnal nature.

We are admonished to put on the mind that was in Christ," to put off the natural mind. The mind that was in Christ was the life, the spirit that was in the words he had received; as he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The natural man, man living according to the natural impulses, cannot know the mind that was in Christ, cannot be free from deception and from the creative impulses save by retaining the word which we "have heard from the beginning," because the Spirit that is holy, that is separated from the creative impulse and as well from every evil impulse, cannot be sensed by an organism empty of the conserved and transmuted elements of reproduction. This is so because this is the only substance by which man can sense the mind of God, can become spiritually minded. "To be spiritually minded is life and peace."

Thru conserving the vital element and appropriating the life therein man awakens to a consciousness of the spiritual world, a consciousness of the reality of spiritual things, he is born into a new and higher consciousness. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." (I. Pet. i. 23.) It requires a strong one, a conquerer to keep this word. "I have written unto you, young men, because ye are strong, and the word of God abideth in you." (I. John ii. 14.)

WHAT IS THE MATTER WITH THE TIMES? WHAT IS COMING?

BY H. E. BUTLER

THESE questions are being asked by nearly everyone, and why should such questions be asked?—Because everything seems to be drifting toward a great chasm of unknown depth. Few realize the real conditions that now exist. The minds of the people are worked up to a tension so intense and so focalized upon that which is the absolute necessity for the time being, or upon that which is the chief interest of their life, that they have no time to think about anything else. During the short time we were among the people we observed that the tension is so great that if they turn their minds from it for one moment they seem to be lost; they act like one who is fording a rapid stream and who loses his footing, floundering about until he regains it.

Is the time at hand of which our great Master spoke when he said, "Except these days be shortened no flesh should be saved"? "But for the elect's sake," he added, "those days shall be shortened." It certainly does seem that everyone has about all he can do to maintain his own standing.

We have often in our own mind compared the work of evolution with the mechanical instrument known as a fly-wheel. If you take a large, well balanced fly-wheel and put power enough on it to move it, no matter how little, and keep the same amount of power on it, you will find that the motion will gradually increase, and if the power is left on it long enough, the time will come when

the centrifugal force will burst the wheel and it will break into pieces.

The evolutionary process of human existence, human consciousness, seems like that great fly-wheel. It started very slowly in the beginning but the same pressure has been constantly back of it, and as we near the end of the cycle, the end of the age, we find that the great wheel is moving with immense velocity. Therefore every individual life is so centralized that they are as men hanging on for dear life. But the bursting must come, and unless it comes soon the words of our Master will be fulfilled, "no flesh should be saved." Mark the thought: he did not say "no soul should be saved." This time that we have just entered means the salvation of the flesh. When Jesus said, "He that eateth my flesh and drinketh my blood hath eternal life," he meant what he said. The time has come when there are men and women in the world whose bodies will never see corruption, and in order to prevent the destruction of the physical body, in order that flesh and blood may continue and obtain salvation, the Lord said, "these days shall be shortened."

Has anyone time now to think of God? of Spirit? or to read these lines and to think about them?—Very few indeed. But it is to-day as it was in the days of Elijah. After he had performed that wonderful miracle of calling down fire from heaven to consume the sacrifice and the water, in order to convince the children of Israel of the true God, Jezebel sought his life and he fled, and prayed to God, saying "It is enough; now, O Lord, take away my life. . . . The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away." But the angel of the Lord said to him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

And Elijah thought he was the only one, but to-day there are not seven thousand, but 144,000, more or less; we hope and believe there are 288,000 men and women, who are the sealed of God, who have been prepared and who will be called out from the world and brought together here. For the gathering of the people is the signal of the united power by which the spirit of God in his people will take the kingdoms of the world and rule them.

We hear a great deal said among the New Thought people and others about all power being in the individual. While this is not true, yet the individual has the capacity to inspire, to draw in and manifest almost infinite power.

We ask you who have consecrated your life to God: Has not the Spirit imprest upon your consciousness the fact that the time has arrived when we must gather together in one place? when we must centralize all the power of our mind on the one central idea of saving the world from the destruction that is now pending? The prophet saw many years ago that "Saviors shall come up on mount Zion," that is, the mount of attainment, the elevation of attained powers. Does not the world need a savior now as never before? Look around you and ask yourself the question, and you will find the answer ever before your eyes.

What are we doing? Are we ready to drop the world as it is, in its chaos and confusion, and to form a center of government, a center of power, a center where God, the Spirit, will be the power and will give the dominion over all adverse conditions? We feel the word of God by the prophet when he said, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of YAHVEH." We feel the call from the depth of the soul: Come out and go to work. For this great work is not of words; it is not by might nor by power—power of arms or might of intellect—but God said, "It is by my spirit."

If you come out of the midst of her, with your life consecrated to God, and willingly become an instrument in the hand of that mighty Mind, then can God, the Spirit, use you and make you a savior, one among the saviors that are to stand on the mount of attainment to save the people.

The greatest and most important thing for all humanity is a covenant dedication and consecration of the life to God. When that is perfect, then he who made the world and rules its destiny will become your power, your guide, your protection. Thru this covenant relation with God, the first ripe fruit, the 144,000 or 288,000 men and women become one body and the everlasting God the soul. Thus that body becomes the one God of the planet earth.

Have you heard the call? Do you feel the impulse? Have you promised absolute obedience to the guidance of the spirit of God? If you have, then obey; move. For if you do not, the Spirit may withdraw and take hold of those that are more obedient than you.

The time has come; the conditions are here. Nothing is lacking save the moving of the body, the gathering together and the organizing and harmonizing under the influence and power of the Holy Spirit.

This is not an ideal. This is a physical reality. It is something that means that you have something to do, a positive, active something that you must do. It means that you must act under the impulse of the Spirit of the Highest, come together, unite and form a center of power that shall become the God of this world. YAHVEH Elohim, the God that made the world, has designed it. It shall be so, but no man or woman will be forced. There are those that are willing. Are you willing? If so then move, and be sure that you move under the guidance of the Spirit, and all will be well.

May the spirit and power of him who rules all things enter into his people, into you, and cause motion.

“PEACE, BE STILL”

BY A. L. NATHAN

To those who have undertaken to live the life of regeneration, all words of the Master have a significance that is not apparent to the surface reader.

Few can succeed in their efforts to transmute the seed until they have reached a point in their experience where they are able to maintain a certain degree of peace in themselves. But, usually, before that condition of peace is attained, a state of warfare exists; and it is not until the warfare is ended, and victory won, that a proclamation of peace can be made and maintained.

It is only after the conquest of the lower nature of man, that one is able to command the elemental forces of nature, symbolized by the “winds and the waves,” and be obeyed. Therefore the work before each one is to “cleanse the temple,” cast out every unclean thing, every evil thought, word or deed; and in doing so, a “scourge of small cords” will often be found necessary. When this has been done, the words “know ye not that ye are the temple of God” will have a new meaning to us; for, like the “wise man” of old, who built a temple in Jerusalem (dwelling in peace, or city of peace), we will find that God will enter into his temple, and place his ‘Great Name’ there forever.

THE SECRET OF LIFE

BY H. BLOODWORTH (British Esoteric Society.)

OF profound import is the reply given by the Galilæan Christ to the question put to him by his disciples concerning a man who was blind from his birth: "Neither hath this man sinned, nor his parents, that he was born blind; but that the works of God [nature] should be made manifest in him." Two "works" are referred to—the infliction of blindness, and the giving of sight. The one arrestive and destructive, the other restorative and constructive. Thus the two well defined forces of attraction and repulsion, the two poles of being are found operating as destructive and constructive tendencies in the domain of human life, as in all other realms of nature.

In connection with this incident of the gift of sight to the one born blind, it is peculiarly instructive and interesting to note the reference made to the "day" and the "night"—the *manvantara* and the *pralaya* of universal existence: "I [the Logos] must work the work of him [or It] that sent me, while it is *day*; the *night* cometh, when no man can work." In other words, as express by Herbert Spencer ("First Principles," par. 183), "the universally coexistent forces of attraction and repulsion, which necessitate rhythm in all minor changes thruout the universe, also necessitate rhythm in the totality of changes—produce now an immeasurable period during which the attractive forces, predominating, cause universal concentration; and then an immeasurable period during which the repulsive forces, predominating, cause diffusion—alternate eras of Evolution and Dissolution."

These forces, variously modified, operate in man's mental, emotional and physical being, moving and molding him in multitudinous ways—as in the case of the man blind from his birth. Man exists, therefore, only that the works of the universal may be made manifest in and thru him, and not because of any karmic "sin" of his, or his parents. Man's acts are, at most, but infinitesimal minor perturbations in the major orbit of being; and he is, at best, but the resonator of the grand harmony of life.

With regard to the profound secret of life, and the deep mystery of death, any hypothesis attempting to explain them should possess not only simplicity of conception, but should be in agreement with experience, observation, and experiment, as well as satisfactorily accounting for, and explaining all phenomena sought to be explained. This, perhaps, is too much to expect of any hypothesis at present, but broadly speaking, death appears to be the necessary rhythm to life; and that this rhythm operates in all its phenomena, because it also obtains in the totality of things. In other words, man lives and dies because he reflects the cosmic or universal process. For just as man, as an individual, mirrors in himself the life of the race, so the race, as a whole, portrays the development of a world-system, and the evolution of a world-system epitomizes a universe. Just as we have the appearance and disappearance of man (on the physical plane at least) by the processes of birth and death, so also we have, by the alternate predominance of the forces of attraction and repulsion, the apparition and disposition of universes.

This idea, of course, is not new. Origen affirms that a succession of such world-ages and world-closes is to be supposed, how many and how long enduring none can say. The whole process is meant to reclaim the fallen;

and at last after many successive æons, the great result will be attained—the whole universe of intelligences will return to their primeval undifferentiated state. This is Origen's "greater world-close," which concludes, not an æon merely, but the æons of æons. That such a close is relatively near was inferred by Christ's incarnation, for that was supposed to indicate that all was to be made new. Yet, even when it may, this immense process cannot, apparently, be supposed to occur only once for all. Change will set in again, Origen avers, thru free will, and the problem will rise and be resolved again, in general on the same principles, but with endless variety in detail. "And thus (to quote Herbert Spencer) there is suggested to us the conception of a past during which there have been successive Evolutions analogous to that which is now going on; and a future during which other such Evolutions may go on—ever the same in principle, but never the same in concrete result."

If the universe be the work of the Logos, then the Logos must ever be born of virgin matter. For tho matter is rightly said to be the mother of all things, it is equally right to say that it is ever virgin. Like the fabled Juno Parthenos, matter periodically recovers its purity by immersion in the fountain of the unconditioned. So also the "conception" of matter (physical) may be said to be immaculate, without stain of karma, or "original sin," for all such, if any, is outworked æons before any such conception of matter takes place. In the final analysis this may be the origin of the dogmas of the "virgin birth" and "immaculate conception." Likewise, as the One Existence conditioning Itself to become manifest—manifested to bring a universe into being—may be said to be a supreme act of sacrifice, so also Its return to unity entails sacrifice; yet, altho eternally repeated, it constitutes one sacrifice—"ever the same in principle." This

repetition of the sacrifice of the Logos is symbolized in the Eucharist, which, unfortunately, is too often prostituted to idolatrous purposes.

When we come to consider "life," we find that it, too, is two-fold, or dual, in manifestation; that in all its varied phenomena it is accompanied always (upon the material plane, at least) by the secretion of ferments—constructive and destructive—the vitalization of the forces of attraction and repulsion. What is attraction in this sense?—Simply assimilation, blended with nutrition. As to repulsion, it is the opposite to assimilation, and rejects what is unsuitable.

"For every function—a ferment" is now an axiom in chemico-biology. At first the constructive enzymes predominate, and the result is growth and the multiplication and accretion of cells; and then after the equilibration of "maturity" has been attained, the gradual (or rapid, as the case may be) accumulation of the destructive ferments prevail, and the effect is disease, and the ultimate dissolution of the individual. Permanency and stability of equilibrium are not, as yet, acquired by the forces of life.

That this secret of the permanent equilibration of the ferments of life will eventually be gained by man, seems probable, for it seems to be the intention of spirit to be independent *in*, as well as *of* matter; thereby justifying its descent into it. When the secret is learned it is probable that "regeneration," when fully understood, will be found to be the "key" to, practically, physical immortality. It is conceivable that man may, by learning the secret of life, prolong his physical existence even until the cosmos itself shall have attained equilibration—the highest point of development—bringing in its train the "golden age," and the "god-period." But the "twilight of the gods" must ultimately and inevitably ensue, when

“the son [Logos] shall have delivered up the kingdom,
that God [the Undifferentiated] may be all in all.”

THE LOGOS

I am the Way: I strive and I attain,
And then relinquish all—for others' gain;
I pay the price of loss, and murmur not,
Nor seek to 'scape, one tittle or one jot
The just law's sway.

I am the Truth—the truth of Sacrifice,
Thru heaven and earth flashes one grand device,
And “hell” itself reflects the dawning light:
I am the Truth that death and darksome night
Bring morn and youth.

I am the Life: to be, and not to be,
My dual purpose is—alternately;
I do ascend because I first came down,
As e'er, to bear life's cross and win life's crown
Of rest—thru strife.

EDITORIAL

THIS issue of the magazine closes Volume X. of *Bible Review* and Volume XXIV. of the Esoteric Series. Had it not been that one volume was broken into thru the work of the adversaries, this would have been Volume XXV. The volume that was broken into was the thirteenth of *The Esoteric*, only three numbers having been published.

After all these years of continuous effort and continuous antagonism from certain sources, we have come to a realization that our efforts have not been in vain. There are few people in the English speaking world who are not acquainted, in part at least, with our work, and you have but to read the writings in the beginning of our work, and then to study the mental state of the people, to realize that our work has brought about a complete revolution in public opinion in many directions. At least the revolution has come, and it has come in the exact line of our work, and we cannot believe that the Lord God of heaven and earth called us to this work without using it for the instruction and uplift of humanity. We see that this uplift has come in the mental sphere and that it is now rapidly growing in the minds of the people. And as it is growing in the direction of our efforts for twenty-five years, it is certainly a consolation; whether we take the credit to our work, or whatever may be the cause, still the encouragement is the same, for we know that God rules and that men's minds are almost like fleeting shadows, so dependent are they upon the Source of all light.

We are about to begin Volume XI. with an encouraging prospect, so far as the magazine is concerned, and

without particular embarrassment in any direction, but the outlook among the people is exceedingly dark, of which nearly everyone is very conscious. If the time has come—and it certainly looks as if it had—when God will “cleanse the earth of those that corrupt it,” and set up his kingdom on earth, then there may be a time when our work will apparently cease. For there may be a time in the near future when the business world will be in so perfect a state of collapse that our mailing system will be nil for a short time. But know this, dear reader, that whatever comes, if your life is dedicated to God you have a right to trust him and to believe that all things will work together for your good. Believe it because it is true, and your believing it will make it doubly true, for “without faith is sin;” without faith in God you could not follow his instructions and the leadings of his Spirit, and it is only by the leadings of his Spirit that he is able to protect you and to guide you in the paths of peace and comfort in the midst of the chaos that must inevitably come in the cleansing of the world from its corrupt inhabitants.

Thus we wait and rest on God and solicit that all you who have hope in God abide in faith, and in His name we promise you that all will be well.

We have a letter from one of our subscribers from which we quote the following extract: “I do not quite see your point of view when you intimate that we should pray for our safety and protection during the coming world-chaos. It seems to me that this consideration gives me least concern of all. If I am fit, I shall be safe; if not, what difference how one dies?”

It was not our intention in the article to which our correspondent refers to convey the thought that we should pray for our safety. That to our mind would be rather

cowardly. But on the other hand, if we see that the time has come that it is necessary that we enter into covenant relation with God, giving our life to him, then we should feel safe, as our correspondent expresses it.

The thought we desire to impress upon the minds of the people is that we have come up thru generation and the evolutionary processes of nature and therefore belong to ourselves and to the world of nature. And it is a matter of wisdom—not merely from the standpoint of fear—when we see that the old order is passing away, is ended, to prepare ourselves for the new, otherwise, having seen the light, we should be like the man who commits suicide. If you knew that the city in which you live was going down into the depths of the sea, and a vessel lay at the dock and you refused to step aboard, it certainly would be equivalent to suicide, and no suicide can enter eternal life.

Therefore we sound the warning: The time has come that the Lord will cleanse the earth of those that corrupt it, by destroying the unfit, preparatory to setting up his everlasting kingdom upon earth, and all who wish to be partakers of it must register with the Captain of the ship, with the Creator of the world, by consecrating their life, giving themselves without reserve in everlasting covenant to live after the pattern of the new life, the new order of things. Then we shall be accepted and carried safely into that new order, otherwise how can we expect it? But knowing that the time has come, it makes it reasonable that our work in the old order is ended, and that an alliance with the new is necessary, and our minds should approach it with as much reasonableness, with as much practical thought, as we would give to any important business proposition.

At the same time, as we come into a realization of God, his kingdom and his great nature, the deeper recesses of

the heart and soul are laid hold upon, and love, peace and harmony are awakened, preparatory to our becoming a part of that world or age into which we are about to enter.

MODERN ASTROLOGY edited by Alan Leo, 42 Imperial Bldgs, Ludgate Circus, E. C., London, is one of our exchanges. It seems that this is the only astrological magazine that has been conducted on a plane so intellectual that it has forced attention from nearly all classes, and has been able to live, to grow and to prosper for twenty-two years.

Alan Leo is one of those live men that use whatever is useful, knowing that use is the discriminating point between good and evil, and he has done more to break down that iron wall of prejudice that has been built up during the centuries past against every system that approaches the name "astrology," than any man in the world. His persistent work amidst discouragement and numerous difficulties, and his success are the strongest proofs that could be brought to bear of his ability, his honesty and his one thought to be of benefit to humanity

It will be remembered by those who were early readers of the Esoteric magazine that we stated that the thoughts we had to give the world being unpopular, we asked no credit for them. All we asked was that the people use them, and that those who gave them out do so upon their own responsibility. For we realized then, as we do now, that if a person essayed to teach the truth they received thru us, the opposition on the part of the people would at once be turned toward us, and an effort to destroy the work would take place in the form of scandal of all kinds, and a general mud throwing, to make the author appear ridiculous. But that if those who took up the thought and tried to give it to the people

would do so on their own responsibility, then the antagonism would be sent only to the teacher, and not to the source. This fact has been recognized by Alan Leo who has used "Solar Biology" for many years in connection with his astrology, and all students of "Solar Biology" can find in his magazine, "Modern Astrology," more help in carrying to ultimates certain branches of "Solar Biology" than any other magazine or paper, and because of this we earnestly recommend his magazine to all those who are interested in any way either in modern astrology or in "Solar Biology."

All who wish to examine Mr. Leo's magazine will find that it is free from all the fanaticism that has heretofore characterized such publications, and he has called to his aid many careful investigators who are busily engaged in proving the truth or error of every question brought up in the consideration of modern astrology, which makes his magazine invaluable to all those who are really studying along these lines.

NOTICE OF CHANGE

THE meetings of the BRITISH ESOTERIC SOCIETY are held in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., at 8 p. m. every Wednesday evening from September to May, inclusive. Visitors are heartily invited.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C. October 1912

Body	Enters	On		
		day	h.	m.
☾	☿	2	10	0 p. m.
"	♈	5	1	2 a. m.
"	♉	7	2	46 a. m.
"	♊	9	4	16 a. m.
"	♋	11	6	56 a. m.
"	♌	13	0	11 p. m.
"	♍	15	8	48 p. m.
"	♎	18	8	22 a. m.
"	♏	20	8	59 p. m.
"	♐	23	8	20 a. m.
"	♑	25	5	5 p. m.
"	♒	27	11	13 p. m.
"	♓	30	3	26 a. m.

♈	♎	23	1	42 p. m.
♉	♏	10	11	4 a. m.
♊	♐	17	4	5 a. m.
♋	♑	1	5	44 a. m.
"	♒	9	5	32 p. m.
"	♓	19	9	9 p. m.
"	♈	30	6	0 p. m.

On Oct. 1st ♈, ♉, and ♊ are situated as follows:

♈	♒	20°	15'	55"
♉	♎	28	39	57
♊	♏	2	14	23

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